THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu.*

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The Sword and the Lamp.

(By Mrs. Sarojini Naidu)

"*It is said that at birth the eyes of a boy are set on a sword and the eyes of a girl on a lamp.*"

What gifts shall I ask of the gods, my son
To prosper your stainless youth ? .....
Not rank or glory or power or lands,
But strength to bear in your dauntless hands
The invincible Sword of Truth.

What blessing, O sweet little girl, for your sake
Shall I crave of the gods above ?.....
Not wealth of beauty or charm or gold,
But grace in your pure young hands to hold
The unquenchable lamp of Love.

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Material Civilization in the Mahabharata Period.

(By "Historicus.")

I

INTRODUCTION.

IN the Ramayana period of Indian History, the Brahmanic element was predominant in national life and consequently the pursuit of luxuries and sensuous delights was looked down upon. In course of time, however, the wealth of the country accumulated, the spirit of territorial aggrandisement and of the exploitation of the resources of foreign nations proceeded apace at a terrible rate and the result was at first military ascendancy and then, what invariably follows conquest, extension of commerce and the commercialization of morals. Military conquest is in fact an evil of great magnitude. A nation that takes pride in conquering other countries must needs deify generals and military heroes and generals and military heroes are anything but embodiments of spirituality. The standard of honour and respectability is altered, absolute morality is relegated to the background, and valour and glory have precedence over meditation, concentration of mind, righteous conduct, and saintly life. The guardians of public morality begin to be looked down upon as pusillanimous doctrinaires who can not achieve glory or win distinction on the battlefield, and, therefore, whine and whimper in the piping times of peace. In the *Ramayana* we read that Vashishta and Vishwamittra had the supreme nay almost determining share in the direction of public affairs. Their towering personalities always loommed large before the public gaze. Even the King had to obey their behests or at any rate to show marked deference to their sentiments. When Dasratha hesitated to redeem his pledge

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and was loth to send Rama to fight Maricha and Suvahu, the Brahman sage Vishwamittra had the courage to utter the following bold words and to reprimand the King fearlessly :—

Didst thou, O king, a promise make
And wishest now thy word to break ?
A son of Raghu's line should scorn
To fail in faith, a man forsworn.
But if thy soul can bear the shame
I will return e'en as I came.
Live with thy sons, and joy be thine
False scion of Kakaistha's line.

The King winced under the overmastering gaze and cowered beneath the burning and passionate eloquence of the Rishi and yielded.

Again when Rama put on the coats of bark on the body of the delicate Sita, Vashishta thus boldly reprehended Kaikayi and pleaded the cause of Sita :—

O evil-hearted sinner, shame,
Of Royal Kaikaye's race and name.
Who matchless in thy sin couldst cheat,
Thy Lord the King with vile deceit.
Lost to all sense of duty, know
Sita to exile shall not go.
Sita shall guard, as 'twere her own
The precious trust of Rama's throne.
These joined by Wedlock's sweet control
Have but one self and common soul.
Thus Sita shall our Empress be
For Rama's self and soul is she.

The venerable sage would, doubtless have succeeded in securing the throne for Sita, if the ideal wife had not made up her mind to follow her beloved lord and leave the kingdom for the woods.

Again when Rama died and the country was left kingless, it was to Vashishta that the assembled

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peers of the realm looked up for counsel, advice, and guidance. The Philosopher-poet Valmiki tells us that the lords addressing the Brahman Vashishta said :—

We will obey thy word and will
As if our King were living still !
As keeps his bounds the faithful sea
So we observe thy high decree.
O best of Brahmans, first in place
Our kingless land lies desolate.
Some scion of Ikshvaku's race
Do thou as monarch consecrate.

Again when Bharata returned from his uncle's house and a meeting of the National Council was held, Vashishta was in the chair.
Says Valmiki :—

When saint Vashishta, skilled in lore.
Of royal duty dear to fame
To join the great assembly came.
Girt by disciples ever true
Still nearer to that hall he drew.
Resplendent, heavenly to behold
Adorned with wealth of gems and gold.
E'en so a man in duty tried
Draws near to meet his virtuous bride.
He reached his golden seat o'erlaid
With coverlet of rich brocade.
There sat in all the Vedas read
And called the messengers ; and said,
Go forth, let Brahman, Warrior, peer,
And every captain gather here :
Let all attentive hither throng :
Go hasten : we delay too long.
Satrughana, glorious Bharat bring,
The noble children of the King.
Yudhajit and Sumantra, all
The Brahmans with the Vaishyas call.

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The result of this spiritualization of all national activities was that even after conquering Ceylon Rama refused point blank to add it to his dominions and govern it by means of a foreign bureaucracy but left it in charge of Ravana's brother. At the time of departure, he said to Vibhishan :—

> Farewell Vibhishan, Lanka's throne
> Won by our arms is now thine own.
> Thou, mighty lord, hast nought to dread
> From heavenly Gods by Indra led.
> My last farewell, O King, receive,
> For Lanka's isle this hour I leave.

In the Mahabharata period, on the contrary, the Aryas had departed from their lofty ideals and as a result of the lust of conquest and pride of territorial aggrandisement wallowed in sensual luxury. The result was that the life of luxury bred vices, vices led to the deterioration of national character, the deterioration of national character resulted in the establishment of the dominion of selfishness, selfishness gave rise to internecine warfare, and internecine warfare caused a catastrophe from the effects of which India has not yet recovered even after the lapse of five thousand years.

It was but natural that in a society interpenetrated with materialism and dominated by materialistic tendencies the Brahmans, the representatives of asceticism, self-abnegation, self-denial and honourable poverty, should have been looked down upon with scorn and contempt. In the entire vast empire presided over by Dharitrashta, which included Kandhar and China, there was not a single forceful personality like that of Vashishta or Vishwamittra. Although the Brahmans lived as parasites in the court of the king and received offerings and were even formally worshipped on ceremonial occasions. The Brahman type of character was not the type which was reverenced by the people or placed as a model before the rising generation to follow. The

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Mahabharata brims all over with illustrations of our proposition. When Arjuna won Draupdi in Swambara and her father Draupda bestowed her upon him, the assembled princes felt humiliated and said :—

> "Passing us by and *regarding the assembled potentates as straw*, this Darupda desires to bestow his daughter, the best of women, *on a Brahmana*. Having planted the tree, he cuts it down when it is about to bear fruits. The wretch does not respect us,—therefore let us kill him. He does not deserve our respect or the veneration due to his age. On account of such conduct, we shall kill this wretch who *insults* kings and entertaining them with excellent food, he at last insults them all. In this assemblage of monarchs which is like a conclave of the celestials, does he not find a single king who is equal to himself ? The Sruti says that the Swambara is for the Kshatryas, the Brahmans have no claim in the selection of a husband. O kings, if this maiden does not desire to select one of us as her husband, let us throw her into the fire and return to our kingdoms. Though this Brahmana has done this injury to the kings out of his officiousness or avarice, he should not still be killed."

In the Ramayana period the bestowal of his daughter by a king upon a Brahman would not have been regarded as an affront to the Kshatryas. On the contrary, when princess Santa started for the hermit's cot with her husband the sage Rishyasring, the King, Valmiki tells us, attended her to the wilds riding in the centre of a throng of noble courtiers.

When Queen Daropdi was forcibly seized by the hair by Dushasana and dragged into the assembly, there was not a single voice of protest and nobody had the courage

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to express righteous indignation although, the Mahabharat tells us, there were present at the time men learned in the Shastras and Gurus (spiritual preceptors). And there was no Vashishta or Vishvamittra in Dhritrashtra's court to save the Aryan race from eternal disgrace and to rebuke the rascally Kaurvas. In her pain and the anguish of her heart the queen exclaimed :—

"O Fie ! When all the Kurus in this assembly look silently on this act which transgresses the shore of the Kuru morality, *the morality of the Bhartas has certainly been destroyed* and the usages of those conversant with the Kshatrya practices have surely disappeared. Drona and Bhishma, Khattwa and also the King have lost their greatness, else why do these best of the elder Kurus look silently on this great crime ?"

The direct and pointed appeal of the queen was a cry in the wilderness. Drona was not Vashishta or Vishvamittra. He dared not utter a word. The great Bhishma could only evade the real issue by making the dubious remark.

"THE WAYS OF MORALITY ARE SUBTLE."

Alas for Aryan civilization and for the national honour of the Bharatas ! The greatest among them had not the courage to denounce in plain and unequivocal terms the public disgrace of a queen when she was in season. Drona, the parasite and the flesh fly, shamefully departing from all Brahmanic traditions, was a silent though perhaps an agonised but helplessly craven and recreant spectator when Karana expressed his opinion inpublic that if Daropdi was made naked there was nothing surprising in that and when Dushashan again dragged the illustrious lady forcibly.

At last after making repeated heart-rending appeals and weeping hot tears of shame and anguish, the queen wrung the following reply from Bhishma—Drona was still silent.

"It is certain that as all the Kurus have become the slaves of covetousness and folly, the destruc-

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> tion of this our race will happen at no distant date.....
> These men of mature years, learned in the precepts of morality, (namely) Drona and others, *sit with downcast heads like men who are dead and whose lives have departed from their bodies*'.

Such was the position of the Brahmans in the Mahabharata period. The lust of conquest and the diabolical rage for sensual and sensuous enjoyment possessed our race. No wonder, then, that a fraticidal war put an end to our glory and brought about complete national ruin. In the following articles I propose to show that material prosperity if not interpenetrated with spirituality brings on ruin. Some of our people think that the salvation of India lies n mere material advancement. A perusal of this series of rticles will show that in the darkest period of Indian History—when adultery, gambling, drinking and breach of faith were condoned by society—we had attained to the utmost heights of material progress and this material progress was the cause of our ruin. Swami Dayanand may be quoted in this connection will profit. Says the great sage :

> "It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness and neglect of duty which put an end to sound learning and education whose place is usurped by evil customs, manners, and practices like the use of meat and wine, child marriage and licentiousness. Besides, when people acquire perfection in the military science and the art of war, and the army becomes so formidable that no one in the whole world can stand it on a field of battle, pride and party spirit increase among the

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people who then become unjust. Thereafter they lose all power through mutual dissentions."

I do not for a moment contend that it is a crime to make efforts to improve the economic condition of a country, but I do say that the subordination of learning and character to wealth and militarism and the creation in a country of an atmosphere of luxury and self-indulgence make for certain national ruin. I also unhesitatingly and without the least fear of contradiction assert that material prosperity is not an equivalent of national greatness for a nation in which the seeds of decay and dissolation are sprouting and maturing may have attained to the pinnacle of material advancement. I hope to show in these articles that in the Mahabharata period India was as great a centre of luxury and mechanical comforts as France and America are to-day. She had wealth, she had all the appurtenances of material comfort, she had a huge army and bloated armaments, she had fine buildings and magnificent architectural monuments, she had firearms and machine guns, she had gold and silver galore, she had precious stones, gems, and pearls of all descriptions, she had pleasure boats and rapid conveyances; but she lacked the breath of life—character—and the result was that the overpowering weight of all these paraphernalia of material prosperity almost crushed and smothered her to death. Let the younger nations that boast of their Deaduaughts and machine guns beware of the doom of this august mother of nations.

II

THE ARMY.

A Standing Army.

In the Mahabharat period India had a standing army and soldiers were regularly paid. In the Sabha Parva (V. 48) Narad asks Yudhishtara.

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(1) "Do you give to your soldiers their proper rations and pay them at (the appointed) time? Surely you do not oppress them by withholding from them (their rations and pay)."

Volunteers.

In addition to the standing army, there were also volunteers, who formed part of the regular forces of the country and could be summoned in times of war. Says Bhishma (Udyoga Parva CLXV, 8.)

(2) "I am experienced in all matters relating to the army and in diverse artifices and in making the paid soldiers and the *unpaid ones (volunteers)* do their work."

Arsenals.

There were regular arsenals maintained by the Government. In the Sabha Parva (V, 34, 67) Narada asks Yudhishtara.

(3) "Are all your forts always kept filled with treasure, food, weapons, water, *engines* and instruments, and are they protected by artizans and bowmen? O King, are your treasury, barns, stables, *arsenals*, and female apartments well guarded by servants who are ever devoted to you and who always seek your welfare."

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(1) कच्चि द्बलस्य भक्तञ्च वेतनञ्च यथोचितम् ।
संप्राप्तकाले दातव्यं ददासि न विकर्षसि । सभा पर्व । ५ अ० । ४८ ।

(2) सेनाकर्म रायभिज्ञो ऽस्मि व्यूहेषु विविधेषु च ।
कर्मकारयितुश्चैव भृत नप्य भृतांस्तान् ॥
उद्योग पर्व । १६७ अ० ८ श्लोक ॥

(3) कच्चित्कोषश्च कोष्ठश्च वाहनं द्वारमा युधम् ।
आयश्च कृतकल्याणै स्तवभक्तैरनुष्ठितः ॥ सभा पर्व । अ० ५ । ६७ ॥
कच्चिद्दुर्गाणि सर्वाणि धनधान्या युधादकैः ॥
सभा पर्व । अ० ५ । ४ ॥

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The regiments lived in forts and there was a Military Medical Service. In the Udyoga Parva (CL, 58) we read :

Military Physicians and Surgeons.

(4) " With CARTS and TRANSPORT CARS, and all descriptions of vehicles, the treasury, weapons and MACHINES AND PHYSICIANS and SURGEONS."

Again in the Bhishma Parva (CXXII, 17,) we are told :

(5) "Thereafter there came several practitioners of the healing art all well-trained and skilful in drawing out shafts carrying with them all the necessary balms and appliances. Beholding them Ganga's son said to your sons :— *Paying proper respect to these physicians and rewarding them with money* do you dismiss them."

(5A) "In the Udyoga Parva it is written :

" And there were engaged many skilful workmen and experienced to whom were given regular salaries, as also physicians familiar with the science, furnished with all the necessary instruments and ingredients of their respective professions."

There is no doubt about it that firearms—muskets and guns—did exist in the Mahabharata period. In the Bhishma Parva (XCVII, 31) we read :—

Firearms.

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(4) ये चं वैद्याश्चिकित्सवः ॥ उद्योग पर्व । १५० अ० । ५८ ॥

(5) उपातिष्ठन्नथो वैद्याः शल्योद्धरण कोविदाः ।
सर्वोपकरणैर्युक्ताः कुशलैः साधु शिक्षिताः ॥
भीष्मपर्व । १२२ अ० । १७ ॥

तान् दृष्ट्वा जान्हवीपुत्रः प्रोवाच तनयं तव ।
धनं दत्वा विसृज्यन्तां पूजयित्वा चिकित्सकाः ॥
भीष्मपर्व । १२२ अ० । १८ ॥

(5A) तत्रासन् शिल्पिन प्राज्ञाः शतशोदत्त वेतनाः ।
सर्वोपकरणैर्युक्ता वैद्याः शास्त्रविशारदाः ॥
उद्योगपर्व । १५१ अ० । १२ श्लोक ॥

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(6) "Car warriors riding on their cars, O King, having slain many heroes with *Karnis* (barbed arrows) *Nalikas* (fire-arms) and shafts began to vociferate their war cries."

In the Darona Parva (CLVI, 69) we read :—

(7) "Showers of iron, wheels, Bhushandees (muskets) arrows, spears, *Shatughnees* (guns) and axes also began to fall there incessantly."

In the Bhishma Parva (XCVII, 57—58) we read :

(8) "The field of battle was strewn over with fallen darts, swords, arrows, lances, sabres, axes, clubs and bludgeons, and *Shatughnees* (guns) and bodies mutilated with weapons."

In the Bhishma Parva (XVII, 34) we read :—

(9) "His elephants each looking like a hill adorned with *machines*, lances and standards looked very beautiful."

Here are a few of the many other verses that bear upon the subject :—

(10) "With barbed arrows, with *Nalikas* (fire-arms)
(1) and Narachas Bhishma covered that army of the Pandvas." (Bhishma Parva, CVII, 13).

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(6) रायेनश्वरथैराजन् कार्णिनालीकसायकैः ॥
भीष्मपर्व । ९७ अ० । ३१ श्लोक ॥

(7) आयसानि च चक्राणि भुशुण्ड्यः शक्तितोमराः ॥
पतन्त्यविरताः शूलाः शतघ्न्यः पट्टिशास्तथा ॥
द्रोणपर्व । १५६ अ० । ६९ श्लोक ॥

(8) समरे पतितश्चैव शक्तृष्टिशरतोमरैः ॥
निस्त्रिंशैः पट्टिशैः प्रासैरयः कुन्तै परश्वधैः ॥
भीष्मपर्व । ९७ अ० । ५७ ॥
परिघैर्भिन्दिपालैश्च शतघ्नीभिस्तथैव च ॥
शरीरैः शस्त्रभिन्नैश्च समास्तीर्यत मेदिनी ॥
भीष्मपर्व । ९७ अ० । ५८ श्लोक

(9) तस्य पर्वतसङ्काशा व्यरोचन्त महागजाः ॥
यन्त्रतोमरतूणीरपताकाभिश्च शोभिताः ॥ भी० प० । १७ अ० । ३४ ॥

(10) कार्णिनालीकनाराचैः छादयामास तद्बलम् ॥
भीष्मपर्व । १०७ अ० । १३ श्लोक ॥

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(11) The clubs, ironballs, *Sutaghnis* (guns), rocks,
(2) darts, maces, bludgeons, swords, tridents, mallets, battle axes, *Kampanas*, scimitars, nails, Mushalas, axes, razors, hoes, shoe-headed arms, Nalikas (fire-arms) vatsdantas and shafts of bony heads" (Drona Parva, XXX, 16, 17).

(12) "————; he broke into pieces the *shataghnis*
(3) with shafts." (Bhishma Parva, CXIV,41)

(13) "Just as a conflagration fed with a constant
(4) supply of fuel leaps from house to house aided by a breeze, so also did Bhishma then burn the hostile troops displaying his weapons of celestial make." (Bhishma Parva, CXVII, 61).

(14) "There is no equal in battle to the wielder of
(5) the Gandiva bow shooting winged arrows, Nalikas (muskets) and arrows penetrating into the heart. (Udyoga Parva, LI, 3).

(15) "He should assail the kingdom of the
(6) stronger one by means of fire weapons——" (Shanti Parva, XIX 82).

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(11) सकम्प नष्टिनरवराः मुषलानि परश्वधाः ॥
क्षुराः क्षुरप्रणालीका, वत्स दन्तास्थिसन्धयः ॥
द्रो० प० । ३० अ० । ३६ श्लो० ॥
चाक्रागि विशिरवाः प्रासाः ॥
द्रो० प० । ३० अ० । १७ श्लो० ॥

(12) पट्टिशश्च त्रिभिर्बाणै श्चिच्छेद तिलकाण्डवत् ।
स बिभेद शतघ्नीश्च नवभिः कङ्कपत्रिभिः ।
भीष्मपर्व । ११४ अ० । ४६

(13) यथाऽग्निः सुमहानिद्धः कक्षे चरति सानिलः ॥
तथा जज्वाल भीष्मोऽपि दिव्यान्यस्त्राण्युदीरयन् !
भीष्मपर्व । ११७ अ० । ६१ श्लो० ॥

(14) अस्यतः कार्ष्णनालीकान् मार्गणान् हृदयच्छिदः ।
उद्योग प० । ५१ अ० । ३ श्लो० ॥

(15) शस्त्राग्निविषभूर्च्छितः ॥
शान्तिपर्व । अ० ६७३ अ० । २२ श्लो० ॥

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(16) (7) "He should keep small outlets in his walls for firing guns from his fort, and carefully make arrangements for their defence like that of the greater gates. In all his gates he should place destructive engines. He should place on ramparts, shataghnis (guns) and other weapons." (Shanti Parva, LXIX, 44).

(17) (8) "Thunderbolts, *Tulagudas* (pieces of canon) *furnished with wheels and worked with atmospheric expansion* and emitting a sound resembling that of huge clouds were on the cars." (Vana Parva, XLII, 5).

(18) (9) "Then, O ruler of the earth, countless iron balls appeared there like lustrous orbs in the cloudless firmament. Shataghnis (pieces of canon) of four or five wheels." (Drona Parva, CC, 18, 19).

Some Peculiar Weapons.

Hear are some peculiar weapons which are perhaps not used in warfare now in any part of the world.

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(16) तेषाञ्च द्वारवद्गुप्तिः कार्य्या सर्वात्मना भवेत् ।
आरोपयेत् शतघ्नीश्च स्वाधीनानि च कारयेत्

शान्तिपर्व । ६७ अ० । ४४ श्लो० ॥

(17) तथैवाशनयश्चैव चक्रयुक्तास्तुला गुड़ा ॥
वायुस्फोटाः सनिर्घाता महामेघस्वनास्तथा ।

वनपर्व । ४२ अ० । ५ श्लोक ॥

(18) तथाऽपरे द्योतमाना ज्योतींषीवाम्बरेऽमले ॥
प्रादुरासीन्महीपाल कार्ष्णायसभया गुड़ाः ॥

द्रोणपर्व । २०० अ० । १८ श्लो ॥

चतुश्चका विचित्राश्च शतघ्यः ।

द्रोणपर्व । २०० अ० । १९ श्लो० ॥

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(19, 1) "Take this favourite weapon of mine called *Antardhana*; this effulgent, mighty and powerful weapon is capable of sending the enemy to sleep." (Vana Parva, XLI, 39).

(20, 2) "————then took up a wheel furnished with one hundred thousand spokes. (This wheel) the edge of which was sharp as that of a razor, and which was as resplendent as the morning sun and was studded with gems and precious stones." (Drona Parva, XVI, 76).

(21, 3) "An *asani* of dreadful appearance furnished with eight wheels and manufactured by Rudra himself." (Drona Parva, CLXXLI, 95).

Rules of Warfare.

The science of war had been carried by our Aryan ancestors to perfection. They fought according to certain humane laws the violation of which was censured by the international public opinion of the time. I am not sure that the laws were always respected by all warriors but there can be no doubt about it that they existed. Here are a few of them :—

(22) "O best of the Bharata race, then the Kurus, the Pandavas and the Somakas made certain agreements and settled some rules regarding the different kinds of fight, (such as) men

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(19) तदिदं प्रतिगृह्णीष्व अन्तर्धानं प्रियं मम ॥
ओजस्तेजोद्युतिकरं प्रस्वापन मरातिनुत् ।
वनपर्व । ४१ अ० । ३९ श्लो०

(20) चक्रं शतसहस्रारम गृह्य दक्षस्थितो भृशम ।
क्षुरान्तं बालसूर्य्याभं मणिवज्रविभूषितम् ।
द्रोणपर्व । ७० अ० । ७९ श्लो० ॥

(21) अष्टचक्रां महाघोरा मशनीं रुद्रनिर्मिताम् ॥
तामवप्लुत्य जग्राह कर्णो न्यस्य रथे धनुः ।
द्रोणपर्व । १७९ अ० । ४५ ॥

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equally situated should fight with one another with all fairness. If having fought with fairness, the combatants withdraw, that would be preferred. Those who are engaged in a battle of words should be fought against with only words. Those that leave the fight should never be killed. A car warrior should fight with only a car-warrior. He who is on the back of an elephant should fight only with another such combatant. O descendant of Bharata, a horseman must fight with a horseman and a foot soldier with a foot soldier. Always being led by considerations of fitness, willingness, bravery and strength one should strike after having challenged him. None should strike one who is confiding or who is panic-striken. One fighting with another, one seeking refuge, one retreating, one whose weapon is broken and one who is not clad in armour should never be struck.

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(22) ततस्ते समयं चक्रुः कुरुपाण्डव सोमकाः ॥
धर्म्मं संस्थापयामासुः युद्धानां भरतसत्तम । भी० प० । १ । २६ ।

*

निवृत्ते विहिते युद्धे स्यात्प्रीतिर्नः परस्परम् ।
यथापरं यथायोगं न चास्याच्छ्लनं पुनः ॥ भी० प० । १ । २७ ।

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वाचायुद्धेप्रवृत्तानां वागेव प्रतियोधनम् ॥
निष्क्रान्ताः पतनामध्यान्न हन्तव्याः कदाचन । भी० प० । १ । २८ ।
रथी च रथिना योध्यो गजेन गजधूर्गतः ॥
अश्वेनाश्वो पदातिश्च पादातेनैव भारत । भी० प० । १ । २९ ॥
यथायोग्यं यथाकामं यथोत्साहं यथाबलम् ।
समाभाष्य प्रहर्त्तव्यं न विश्वस्ते न विह्वले । भी० प० । १ । ३०
एकेन स हसंयुक्तः प्रपन्नो विमुखस्तथा ।
वीणशस्त्रो विवर्मा च न हन्तव्यः कदाचन । भी० प० । १ । ३१ ॥
न सूतेषु न धुर्येषु न च शस्त्रोपजीविषु ।
न भेरीशङ्खवादेषु प्रहर्त्तव्यं कथञ्चन । भी० प० । १ । ३२ ।

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Charioteers, animals, men engaged in carrying weapons, those who play on drums and those who blow conches should never be smitten." (Bhishma Parva I, 26, 27, 28, 29, 30, 31 32).

Killing an Ambassador.

The life of an ambassador or a messenger was held sacred and it was accounted a great sin to make a captive of him. In the Udyoga Parva (LXXXVIII, 18) Dharitrashta says :

(23) "Harishkesha is an ambassador and in relation is dear to ourselves. He has done no wrong to the Kurus. How then is it proper that he should be made a captive ?"

A Brahman Empowered to Stop War.

In the Shanti Parva there is a rule characteristic of the Vedic period which, so far as evidence is furnished by the Mahabharata, was honoured in the period of which we are treating more in breach than in observance. It shows, however, that in very ancient times learned and righteous men had a statutary control of war and could always intervene as of right. The following verses are found in Chap. (XCVI) of the Shanti Parva :—

(24) "If a Brahman with a view to secure peace fearlessly intervenes between the two contending parties, both should immediately stop fighting. He would break an eternal rule who would kill or wound such a Brahman. If any Kshatriya breaks that rule, he would become the most cursed of his order." (8, 9).

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(23) दूतश्च हृषीकेशश्च सम्बन्धी चाप्रियश्च नः ।
अपायः कौरवेषु स कथं बन्धमर्हति । उद्यो प० । ८७ अ० । १८ ॥

(24) अनीकयोः संहत्योः यदीयाद्ब्राह्मणो ऽन्तरा: ।
शान्ति मीच्छन्नुभयतो न योधव्यन्तदाभवेत् ॥
शा० प० । ९६ अ० । ८

मर्यादां शाश्वतीं भिन्द्यात् ब्राह्मणं यो ऽभिलङ्घयेत् ॥
अथ चे ह्यङ्घयेदेतां मर्य्यादां क्षत्रियध्रुवः ॥ शा० प० । ९६ अ० । ९ ॥

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Military Drill.

It appears that the army was regularly drilled and made familiar with all kinds of formations. In the Drona Parva (LXXXVII, 22, 24.) we read :—

(25) "The array that the Son of Bharadavaja then formed partly figuring a *sakata* and partly a *circle, was full forty-eight miles in length*, and its back portion in width, measured *full twenty miles*. Drona himself formed this array in which were stationed numerous brave kings and innumerable cars, elephants, horses and foot soldiers. In the back portion of that array was formed another impenetrable array figuring a *lotus*. Within this latter again was another closely formed array that was designated the *needle*."

Tents.

Tents were freely used on the battlefield. In the Udyoga Parva, (CLI) we read :—

(26) "Separate tents of great value were fixed there on the face of the earth, one for each and they looked like so many palaces, O chief among kings."

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(25) दीर्घो द्वादशगव्यूतिः पश्चार्द्धे पञ्चविस्तृतः ॥
व्यूहः स चक्रशकटो भारद्वाजेन निर्मितः ॥ द्रो० प० । ८७ अ० । २२ ॥
नानानृपतिभिर्वीरै स्तत्र तत्र व्यव स्थितैः ॥
रथाश्वगजपत्त्योघै र्द्रोणेन विहितः स्वयम् । द्रो० प० । ८७ अ० । २३ ॥
पश्चार्द्धे तस्य पद्मस्य गर्भव्यूहः सुदुर्भिदः ॥
सूचीपद्मस्य गर्भस्थो गूढो व्यूहः कृतः पुनः ॥
द्रो० प० ८७ अ० । २४ ॥

(26) शिबिराणि महार्हाणि राज्ञां तत्रपृथक् पृथक् ॥
विमानानीव राजेन्द्र निविष्टानि महीतले ॥
उ० प० । १५१ अ० । ११ ॥

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War at Night Time.

The Aryas of the Mahabharata period sometimes fought at night time. They could not fight in the dark and therefore in some unexplained manner tied lamps to their horses, elephants and cars. We read in the Drona Parva, (CL XIII, 16).

(27) "Five lamps were placed on each car and three on each maddened elephant. Upon each horse was placed a huge lamp."

Cars with Noiseless Wheels.

Almost all the ancient nations but more specially the Greeks and the Indians fought in chariots. Our ancestors of the Mahabharata period had devised a car with noiseless wheels with a view to surprise the enemy. Whether rubber tyres were employed or some other device was used is not known. In the Udyoga Parva (XLVIII, 2) we read :—

(28) "When Sahdeva, mounted on a car with well-trained horses, proceeding in the wished-for direction *having noiseless wheels* and adorned with golden stars, will fell down the heads of kings with innumerable arrows."

The Amenities of War.

Aryan chivalry required that the enemy should be treated in a cavalier fashion and his wounds attended to. In the Shanti Parva, (XCV 12) we read :—

(29) "A wounded opponent should either be sent to his own home or if brought to the victor's

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(27) महाधनैरामरणैर्दांतैः शस्त्रैश्च दिव्यैरभिसंपतद्भिः ॥
रथे रथे पञ्च विदीपिकास्तु प्रदीपिकामत्र गजे त्रयश्च ॥
द्रोणपर्व १६३ अ० । १६ श्लोक ॥

(28) पदागतो बाह्यकूजनाक्षं सुवर्णतारं रथमाततायी ॥
दान्तैर्युक्तं सहदेवो ऽधिरूढः शिरांसि राज्ञां क्षेप्स्यते मार्गणौघैः ॥
[illegible] ॥

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house, should have his wounds dressed by skilful surgeons."

Similary, a maiden caught in battle was honourably treated. In the same Parva, (XCVI 5) we read :—

(30) "If a king carries forcibly a maiden from the house of his defeated foe, he should keep her for a year and ask her whether she would marry him or any one else. If she does not agree, she should then be sent back."

Commissariat Department.

It appears that there was a regular Commissariat Department and at the time of war arrangements were made for provisions, shops, etc. In the last chapter of the Udyoga Parva are described the preparations for the march of Yudhishtra's army. There we read (17, 26, 27).

(31) "Together with elephants and steeds and other followers, provisions of the best kind, as well as for those who lived by means of mechanical arts and there were (in the rear) carts, shops, vehicles, and beasts of burden of all kinds and thousands of elephants and tens of thousands of steeds. And all the children and women, and those who were emaciated and weak."

And with the animals carrying the treasures and his granaries and uniting all these by means

---

(29) निष्प्राणो नामिहन्तव्यो नानपत्यः कथञ्चन ।
भग्नशस्त्रो विपन्नश्च कृत्रज्यो हतवाहनः ।
चिकित्स्यः स्यात्स्वविषये प्राप्यो वास्वगृहे भवेत् ॥
शान्ति प० । ९५ अ० श्लोक १९ ॥

(30) नार्वाक् संवत्सरात्कन्या प्रष्टव्या विक्रमाहृता ॥
एवमेव धनसर्वं यच्चान्य त्सहसा हृतम् ॥
शान्ति प० । ९६ अ० । श्लोक ५ ॥

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of an army of elephants, King Yudhishtra slowly marched forward."

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(31) व्यादिदेश च बाह्यानां भक्ष्यभोज्यमनुत्तमम् ॥
खगजाश्वमनुष्याणां ये च शिल्पोपजीविनः ॥
उद्योग प० । १६ अ० । ७ ॥

शकटापणवेशाश्च यानं युग्यञ्च सर्वशः ।
तत्र नागसहस्राणि हयानामयुतानि च ॥
उद्योग पर्व । १६७ अ० । २६ ॥

फल्गु सर्वं कलत्रञ्च यत्किञ्चित्कृशदुर्बलम् ।
कोषस्त्रञ्चयवाहांश्च कोष्ठागारं तथैव च ॥
उद्योग प० । १६७ अ० । २७ ॥

Swami Dayanand Saraswati.

(By A. Christina Albers).

The spirit wings of life in darkness veiled
Drooped sadly over India's ancient shore ;
The vine that once the grape of wisdom bore
Lay half decayed. The sun of truth was paled
By clouds of ignorance and tantric rite.
Perverted customs had enslaved the race,
While superstition took pure reason's place
And held tyrannic sway with cruel might,
When from Hymalayan heights a giant came
Whose mighty brow shone with the light of day,
He pierced the midnight gloom with wisdom's ray,
Bearing aloft the torch of Vedic flame.
Truth's echo throbbed and stirred the sleeping land
Where spoke the thunder voice of *Dayanand*.

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Memoir of Mr. Stead.

(By Mr. Keshavlal L. Oza, M.A.).

They do not die
Nor lose their mortal sympathy
Nor change to us although they change.

.....

Why weep ye, then, for him, who having run
The bounds of man's appointed years at last
Life's blessings all enjoyed, life's labour done
Serenely to his final rest has passed ?

The difficult task of analysing a great mind, in which, according to Horace, the life of the venerable man is exhibited to us as in a votive picture, requires ample space as well as other adequate means and ability, for none of which we shall now presume to contend. In the particular case of Stead, to attempt it would be more than unusually hazardous, from the extraordinary variety and versatility of his powers, and the still further development of them for which, we, in faith, did certainly and fervently look. As the cruel fates have it, a cheerless feeling of desolation creeps across us, as we remember—that majestic form shall press this earth no more ; those eyes of fire shall sound human hearts no more ; that voice, mellow as that of the summer ocean breaking on a silver strand, shall swell and sink no more ; and that large heart shall no more open its portals at the calls of suffering humanity. Yet long shall England, ay, and the world, continue to cherish his image and to bless his memory ; and whether or not he obtain a splendid monument, he will not require it, for as Alexander Smith writes:

Now the fame that scorn'd him while he lived
Waits on him like a menial.

Personalities like Stead's are exhibited to advantage only after they pass beyond the howling senses' ebb and

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flow. The grave, it has been aptly said, is a crucible. That earth, thrown on a man, sifts his name, and allows it to pass forth only purified. This the English nation abundantly proved when all classes, from the highest to the humblest, came together at a memorial service held in Westminster Chapel to express their love and admiration of the deceased. The homage paid was real : affectionate regret was strong in proportion to the opportunities enjoyed of observing him closely in the routine discharge of his daily duties. The various impulses of sentiment and reflection manifested on this solemn occasion are all alike honourable to the nation which could feel and frankly utter them ; for in all it was to the man alone, apart from any adventitious distinctions, free from any possible suspicion of self-regarding motives that the tribute was paid. A people that can feel so deeply, so as one man, the worth of man, is strong and sound at the core. These manifestations may be taken as ' sets-off ' against the neglect of the great man in his life-time—perhaps they were wanted, but they are sufficient.

In his life-time, Stead was subjected to systematic misrepresentation. He was often accused of crankiness partly because he was crammed full of initiative and original ideas, and partly because in an age of large profession and little deeds, he was earnest to the brink of frenzy. When it was fashionable to sneer at religion, he evinced the same simplicity of tastes, the same spiritual-mindedness and the same striving after practically impossible ideals that reminded us of the old-time Puritanism. And, indeed, as Newman points out, no man can be said to know anything of religious importance till he has done something in consequence of it. Whatever is done regularly, in the definite name of religion, drives a nail through the character, and fixes a man in his adherence to what he professes. At issue with the dominant tendencies of his age, Stead was too incomprehensible for his critics. They sought a clue to his character and a scheme for his conduct, always wondering

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why he should have wielded a power, so gigantic during a period so unprecedented ; why throughout all this long period, he should have retained the ardent love and admiration of a highly intelligent nation, who have poured out their hearts in one universal wail of sorrow over his too sudden decease. Surely, the man who has borne such discussion, endured such abuse, sustained such panegyric, and who remains an object of curiosity, wonder and inquiry still, must have been the most extraordinary production of modern times. It will not, therefore, be quite *mal á propos* for us to express our mind on the subject.

We hold that Stead was by nature a man of comprehensive intellect, with a strong sympathy for all kinds of knowledge, putting us in mind of the spirit of Browning's Grammarian :

> Let me know *all*, prate not of most or least
> Painful or easy.

He was animated by a vigorous instinct of practical benevolence and borne upwards and onwards by an enthusiastic imagination. In him, intellect, imagination and sentiment were all powerful—not harmoniously blended, of course—and acted as mutual checks or counter-agents. Unlike the majority of his countrymen whom an English author describes as " gruff, stormy, rude and inaccessible," he was the kindest of friends and the most hospitable of hosts. What struck us most about him were his high sense of justice, his spirit of tolerance and his astonishingly wide international sympathies. He knew full well that there were other countries in the world besides England and set himself the task to understand those other countries and acquire more than a nodding acquaintance with their people. England has every right to be proud of her Prince of Journalists who has done so much to bring about the existing *entente cordiale* with Russia on the one hand and the United States on the other. He was not one of those slack-baked political weaklings called Little Englanders who advocate the abolition of standing armies, he break-

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up of the British Empire and the repudiation of the benign dispensation of Providence to safeguard the interests of the teeming millions of India. Stead, on the contrary, was the principal champion of imperialism and of what is commonly known as the 'two-power standard' of the imperial Navy. He realised that through the impact of the Western civilisation and culture, the inorganic mass of India had become vascular and sensitive and that prudence counselled the gradual abandonment of the process of perpetual dry-nursing. Unlike most of his countrymen, he did not regard the national motto of Germany, "*Deutschland über alles*" as a terrible nightmare, menacing the safety of England. To safeguard the interest and welfare of one's motherland is an elementary instinct born with every man, and it is a sad travesty of human nature to construe these and similar impulses as indications of suppressed antagonism in relation to neighbouring countries. Altogether we may say of Stead what Reid remarks concerning Houghton, that he 'warmed both hands before the fire of life,' that from first to last no object was dearer to him than the sharing of the pleasures and blessings which he himself relished so keenly with those who were less happily placed. He never stinted his deeds of kindness and goodwill, even when prudence might have led him to do so. It was his greatest delight to give, not the savourless bread of charity, but the rich fruits of sympathy and love to all who stood in need of them. "Write me as one that loved his fellowmen" would be the most welcome epitaph for him, for cant and the affectations of virtue were alike hateful to him.

His idea of journalism was to address mankind as a whole and to instruct their judgments as well as to charm their imagination; here to allure, and there to alarm; here to calm, and there to arouse; here to reason away their doubts and prejudices, and there to awaken their emotions. He had a horror of diffusion and *diabetes verborum* which mar the writings of budding journalists. Consequently his *Review* was none of those mixtures of fire and slaughter politics and skull-and-marrowbone romances

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which are so extant in these days. His was not one of those journals which kindle discord between nations ; where whatever is good and praiseworthy is omitted, and the failings and crimes are dwelt upon with a horrid satisfaction. As Lecky observes, some of the very worst acts of which man can be guilty are acts which are commonly untouched by law and only faintly censured by opinion. Political crimes which a false and sickly sentiment so readily condones are conspicuous among men, who have been gambling for wealth and power with the lives and fortunes of multitudes ; men who for their own personal ambition are prepared to sacrifice the most vital interests of their country ; men who in times of great national danger and excitement deliberately launch falsehood after falsehood in the public press in the well-founded conviction that they will do their evil work before they can be contradicted, may be met shameless and almost uncensured in parliaments and drawing-rooms. The amount of false statement in this world which cannot be attributed to mere carelessness, inaccuracy or exaggeration, but which is plainly both deliberate and malevolent, can hardly be overrated. Sometimes it is due to a mere desire to create a lucrative sensation, or to gratify a personal dislike, or even to an unprovoked malevolence which takes pleasure in inflicting pain. It is much to be questioned whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale always finds its punishment. Dishonesty on a gigantic scale continually escapes. In the majority of cases these crimes are perpetrated by educated men, who are in possession of all the necessaries, of most of the comforts, and of many of the luxuries of life, and the worst of them are powerfully favoured by the conditions of modern civilisation.

Stead's manner was one long protest against the delivery of slap-dash judgments. It is most pitiful to see, whilst noble and devoted men, heaven's own chivalry, are engaged in the work of mercy, healing the rankling heart-

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sores of nations, to see the ill-omened magpies, jesting in the face of heaven, hopping about with their notes and sketches, and sowing tares among the wheat, like their father of old.

Does not every act of aggression, every outbreak of physical force between man and man, tend indirectly to the promotion of war? Whoever lifts his hand against his neighbour commits a public wrong of far greater extent and importance than he may imagine; he does, in fact, what in him lies, to stem the progress of true civilisation and to bring back a moral chaos. As long as armed aggression prevails, most men will call for armed repression, and the enemies of true liberty rejoice in the pretext. A serious consideration this for rioters, especially at a season like the present, when the difficulties of the times might lead the unreflecting into acts of violence. These men do not consider that by every outrage they rivet the chain more firmly on their own necks. Stead suggested the solution in urging from the pulpit and the press that the true method of working with God lay in exalting the love of justice, of freedom, and of peace; that man might be enabled to develop all his faculties to the best purpose, if we placed before him, for his object, as Carlyle says, not the highest happiness but the highest nobleness possible; that this condition would be reached if we elevated in every man the idea of the dignity and solemnity of the mission of civilised humanity; if we kindled in him the desire to appreciate and love more and more the common life of all his brothers in God. Separate this, or but make it subordinate in our chart of life and we will do nothing.*

*We venture to give below an extract from the speech which Stead delivered at the National Peace Convention held in London in 1899 :—

"We have not yet learnt the pothooks and hangers of international morality. I do not ask for a moment that we should love our enemies; that is far, far too high in this work-a-day world in which, at least, I have been living for the last two months now—but do you not think that it might be endeavoured, just as the thin end of the wedge, to inculcate that Christian men and women should be taught really and practically in their pulpits, and even in their newspapers, that hatred, malice, and all uncharitableness are not the first of Christian virtues when you are dealing with the Russian or the Frenchman? And do you not think that it would not be such a very difficult thing to teach people that they should always, in judging a foreign nation, endeavour to put themselves in that nation's place, and judge them as they would be

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But we must hasten to a close. At the outset of his career, Stead appeared to us somewhat of a hard-hitting political pamphleteer, at times dipping his pen in vitriol with a vengeance. Latterly, however, his aspect and attitude were beautiful in the extreme. Any harshness of his earlier days had been rounded off by time, 'like the high leaves upon the holly-tree.' His hopeful, enthusiastic benevolence was pure, unsophisticated, as in youth : he was to the last a child in heart. He leaves no new system of opinion behind him ; but he leaves some ideas that live and give life—what can only be done by true genius. He was incessant in teaching, both by precept and practice, how much one earnest man can accomplish by working incessantly in any sphere he may be placed in. He was the great apostle in this age of the infinite superiority of the living benevolence of a good man to the fossilised benevolence embodied in statues. Himself full of intense life and benevolence, he communicated the contagion to all who came into contact with him. It would be a grievous error to judge him by the forms in which his mind was cast in youth or by the controversies in which he was engaged—these all were local and sectarian. He must rather be judged by the universality of his mind, which over-informed those outward visible appearances, and from its own redundant vitality imparted life and energy to others. We can give no better compliment to Stead than that contained in the following words of the great Italian poet : His was a life so round and full that when it rolled out of time into eternity, the world knew not how great a void was left until a generation had passed away.

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The Psychological Aspect of Industrial Unrest.

(By Mr. St. George Lane Fox Pitt, M. A.)

INDUSTRIAL Unrest in civilized countries is no new phenomenon. The malady is chronic and manifests itself in periodic upheavals. In its present phase, however, the disorder has some interesting and novel features, the most striking of which is the higher organization of "Group interests."

"Labour" and "Capital," to use the current though somewhat misleading phraseology of the day, are always more or less discontented, but hitherto their discontent has been allowed to smoulder until the strain, becoming practically intolerable, was wont to find expression in the form of a strike, a lock-out, or even, on occasions, in some chaotic outbreak of violence. One of the peculiarities of the recent manifestations of industrial unrest is the tendency to forestall the approach of the intolerable stage by systematic and organized revolt on an extended scale. This new development is in a great measure due to the "spread of education," as to which I shall have a word to say later on.

The main purposes of the extended "group organization" to which I have referred, appear to be the greater leverage afforded to collective bargaining for higher wages on the one hand, and the power acquired thereby for increasing "profits" on the other.

Now a bargain implies a contract, the commercial value of which, in the prevailing atmosphere of suspicion and mistrust, depends upon the power and willingness of the State to enforce it. It is often wrongly assumed that it is the duty of Government to compel the performance of all contracts, whatever their nature; in fact, there are various forms of contract which Governments do not

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recognise, for it is one of the conditions of enforcement that the terms of agreement are such that they should commend themselves to what is vaguely called the collective conscience. There is need, therefore, in a growing community for a constant re-adjustment of the laws of contract and property. There is, however, a marked tendency on the part of people whose " interests " have become assimilated with certain well established rules and customs to regard such rules and customs as an embodiment of the fixed decrees of nature ; while there is also a tendency shown by both parties to a dispute to insist vehemently upon the validity of those provisions of the law only, which seem best to suit their own purposes ; ignoring, or denouncing, meanwhile, such other provisions as may seem to them to conflict with their " interests."

These self-interested vagaries are no more than an expression of the inveterate habit of imperfectly developed human minds to believe in the truth of what appears to accord with that which presents itself at the moment as most desirable. This habit is generally coupled with another characteristic of immaturity, no less harmful and difficult to cope with, which makes us aim persistently at the subordination of the end to the means.

The industrial world thus finds itself confronted today with various and conflicting contentions resulting from a great confusion of ideas. These contentions emanate from the respective parties to the dispute with much semblance of earnest conviction, but with manifold signs of mistrust, impatience, and ill-will. Both sides maintain that they are fighting for " Great Principles," the triumph of which they insist is essential to the ultimate welfare and stability of the State. But individuals, or groups combined solely for the purpose of promoting their own interests, being, as a rule, quite incapable of forming sound and impartial judgments in regard to matters where their interests are in conflict with those of others, require in the case of not only for their own mutual safeguard, but also for

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that of the general public, that there should be the authoritative intervention of unbiased and competent arbitrators to guide them aright. It is the establishment of such guiding authorities adapted to present conditions which is now engaging the attention of the British Government and Parliament.

It is obvious, however, that in order to secure the smooth working of the new arbitration machinery, the constituted authority must have the confidence of all parties and be invested with the power to enforce its decrees.

Let us now examine some of the ideas around which controversy has been raging. The "demand of Labour" is generally defined as an insistence upon its sharing to a greater extent than heretofore in the "good things of this world." At first sight this may appear to be a simple proposition, but when we come to enquire into the meaning of these much envied "good things" difficulties at once present themselves. The matter is not so simple, for indeed there is truth in the copy-book maxim, which says that what is one man's meat is another's poison. What is more, the same individual will at different times view the said meat and poison as interchangeable quantities even for himself.

The fact is, of course, that human beings, whether we regard them individually or collectively, have conflicting aims and ideals, and by no possibility can economic "wealth," as symbolised by "money," be made to cover the totality of "good things" even of this world. Vaguely men demand enjoyment as a right. This demand is variously expressed, but the prevailing belief seems to be that some outward social organization should be found which will provide the means of gratifying it. We ask, with ever growing imperiousness, that we should be provided with more material comfort, more ease, more opportunity to do as we please, more opportunity to add to our sources of amusement, dignity, and security for our lives and health. The magic word *money* is supposed to epitomize the source

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of all these things ; and the State, which regulates its functions and determines its powers, is expected to furnish a more satisfactory or equitable means of distributing its beneficent influence. This money superstition is, in varying degrees, shared by all classes ; and although there are numerous signs of revolt against its autocracy, it still holds tyrannous sway.

It has always seemed to me that one of the greatest obstacles in the way of improving general social conditions is the ambiguity of terms in current use. Thus the word "wealth," which has a specific technical meaning in the sphere of economics, is often used in far wider application in poetry and general literature, and much trouble frequently results from a confusion of ideas consequent upon this ambiguity. In its strictly economic sense *wealth* connotes something in general demand, which has an exchange value, while *beneficence* for any moral use or purpose is not necessarily implied. A noble character, for example, cannot properly be said to have any economic value whatever, for here we are speaking of something which cannot be bought or sold. And yet what after all can be of greater importance to the welfare of a community than the character of its people ? I would urge, therefore, that what we stand in need of beyond everything else is an improvement in our educational system. Purer aims, loftier ideals, higher incentives to effort and a more generous outlook upon life should animate it ; so that future generations may grow up with simpler tastes, finer feelings, fewer false and exaggerated expectations, and with wiser conceptions as to the true meaning and purpose of life. I am not suggesting that the economic and industrial organization of "Group interests" will be rendered unnecessary by reason of such educational reform ; but that the task of adjustment would thereby be smoothed over and simplified. It is one of the consoling features of the present disturbed state that by forcing the people to think outside their accustomed grooves a great educational work has been incidentally brought about. It

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has accomplished this work by a series of costly and rather dangerous object lessons. If but a tithe of the expenditure of brain and nerve power involved had been given a generation ago to the working out and inauguration of a sounder system of moral education, how vastly better off we should be to-day in everything that pertains to the happiness and true progress of the people!

—o—

This past system of mis-government, especially during the last three hundred years, has prepared, by its neglect, a class among the lower orders which it is now peculiarly difficult to govern. It deservedly lost their respect—but that was the least part of the mischief. The deadly part of it was, that the lower orders lost their habit, and at last their faculty, of respect,—lost the very capability of reverence, which is the most precious part of the human soul. Exactly in the degree in which you can find creatures greater than yourselves, to look up to, in that degree, you are enrolled yourself, and, in that degree, happy. If you could live always in the presence of Archangels, you would be happier than in that of men, but even if only in the company of admirable knights and beautiful ladies, the more noble and bright they were, and the more you could reverence their virtue, the happier you would be. On the contrary, if you were condemned to live among a multitude of idiots, dumb, distorted and malicious, you would not be happy in the constant sense of your own superiority. Thus all real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.—*Ruskin.*

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An Epoch-Making Book[1].

(By Brahmachari F. T. Brooks).

SUCH a torrent of books is gushing from the jaws of the Machine-God of to-day, that the lover of the truly good almost despairs of seeing it hold its own, or even win a passing recognition, amid the welter of the purposeless and meanly purposeful. Even a very good book may be pushed under in the rush, and lost to sight at once ; or it may bob up twice or thrice before vanishing, like a white body drowning in swift, turbid waters.

But here we have a book that must be saved from such a fate at all costs—the more so as its educative mission to the mind of modern man may well require a generation or two of patient 'rubbing in' to adequately fulfil. Few are those whose minds are so free from rooted prejudice as to yield without a struggle, even to unanswerably proven truth. Fewer still are those who, perceiving, can or will find a short cut to vital application at once. For, as the *Gîtâ* says (vii, 27) :

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

" The [mental] delusion of opposites, inseparable from the [moral] condition of desire and aversion, driveth all creatures through creation in a state of utter lunacy [2] "

The Great Illusion is a dispeller of *dvanda-moha* (the 'delusion of opposites'), of the partiality, one-sidedness narrowness of vision, of the mental *error of perspective*, in short, which lies at the back of all wrong-doing individual, social, racial, national. Let none reject it under pretext that it is " merely a political book." For it is above all things a *philosophic* book—a book, not of high-flown metaphysical speculation, but of simple, practical, vital philosophy. It embodies the application, to one of the most harassing

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1. *The Great Illusion.*—A Study of the Relation of Military power in Nations to their Economic and Social Advantage. By *Norman Angell.* Wm. Heinemann, London, 2s-6d. Obtainable in India from the '*League of the Helping Hand,*' Bharoacha Building, Kalbadevi Road, Bombay. Rs. 1-14-0 net.

2. " When King Edward's attention was drawn to [Norman Angell's book] its leading idea, that war between Great Britain and Germany would, from the point of view of both nations, be *dog-day madness*, seemed to be quite a familiar one to him." (Lord Esher in the *Dutsche Revue*—Italics mine.)

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problems of modern human life—that of international relations—of the one true philosophic *attitude of mind* connoted by the Sanskrit term *nairdvandvam*, whereof impartiality, fairness, 'seeing the other side as well,' are more or less adequate English reflexes. This impartial attitude is really the one key to the solution of *all* cosmic problems, and is hence given in the *Upanishad* as a safe passport to final Salvation : **पक्षपातविनिर्मुक्त ब्रह्म संपद्यते तदा** *pakshpâta-vinirmuktam brahma sampadyate tadâ* : "Who casts off partiality reaches God then and there." (*Amrtabindu Upd.*)

And so broad is Norman Angell's treatment of the subject, that this book, while purporting to deal specifically with the improvement of relationships between England and Germany and, by direct implication, between all industrial and commercial nations that persist in worshipping the War-God of a bygone age, gives the clue to the one real solution of *all* the great problems of adjustment between naturally or artificially differentiated bodies of men—religious, racial, social. So that the reader will find his mind cleared and strengthened for dealing, according to his circumstances and responsibilities, with the inter-caste (and no-caste) question in India, the Capital and Labour question in commercial and industrial centres, and the East *vs.* West and light and dark Races question all the world over.

For the author of this book has somehow caught hold—in its human aspect—of the One Vital Axiom of Eternal Dharma : *yoga*, *loka-sangraha*, the Wholeness, the *organic* nature of Mankind, the inter-dependence of the limbs of the Greater Man—the **विराट् पुरुष** *virat-purusha*) of the Veda.

"The wealth of the world is not represented by a fixed "amount of gold or money now in the possession of one "power, and now in the possession of another, but depends "on all the *unchecked* multiple activities of a community for "the time being. Check those activities, whether by impos-"ing tribute, or disadvantageous commercial conditions, or "an unwelcome administration which sets up sterile politi-

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"cal agitation, and you get less wealth—less wealth for the "conqueror, quite as much as for the conquered . . . . . In "trade by free consent carrying mutual benefit we get larger "results for effort expended than in the exercise of physical "force which attempts to exact advantage for one party at the "expense of the other . . . . What it is important just now "to keep in mind is the incalculable intensification of this "diminution of physical force by our mechanical develop- "ment. The principle was obviously less true for Rome than "it is for Great Britain : Rome, however imperfectly, lived "largely by tribute. The sheer mechanical development of "the modern world has rendered tribute in the Roman sense "impossible. Rome did not have to create markets and find "a field for the employment of her capital. We do. What "result does this carry ? Rome could afford to be relatively "indifferent to the prosperity of her subject territory. We "cannot. If the territory is not prosperous we have no mar- "ket, and we have no field for our investments, and that is "why we are checked at every point from doing what Rome "was able to do. You can to some extent exact tribute by "force ; you cannot compel a man to buy your goods by "force if he does not want them, and has not got the money "to pay for them. Now, the difference which we see here "has been brought about by the interaction of a whole series "of mechanical changes—printing, gunpowder, steam, electri- "city, improved means of communication. It is the last- "named which has mainly created the fact of credit[1]—phe- "nomena such as a synchronised bank-rate the world over, "and reacting bourses. . . . . .

"One of the curiosities of this mechanical development, "with its deep-seated psychological results, is the general "failure to realize the real bearings of each step therein. "Printing was regarded, in the first instance, as merely a "new-fangled process which threw a great many copying "scribes and monks out of employment. But who realized "that in the simple invention of printing there was the "liberation of a force greater than the power of kings? It is

1. I mean by credit all the mechanism of exchange which replaces the actual use of metal, or notes representing it.

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"only here and there that we find an isolated thinker having "a glimmering of the political bearing of such inventions; of "the conception of the great truth that the more man suc- "ceeds in his struggle with nature, the less must be the role "of physical force between men, for the reason that *human "society has become* with each success in the struggle against "nature *a completer organism*. That is to say, that *the interde- "pendence of the parts has been increased*, and that the possibi- "lity of one part injuring another without injury to itself "has been diminished. Each part is more dependent on the "other parts, and the impulses to injury therefore must in the "nature of things be diminished. And that fact must be, "and is, daily redirecting human pugnacity. And it is note- "worthy that perhaps the best sarvice which the improve- "ment of the instruments of man's struggle with nature per- "forms is the improvement of the human relation. Machinery "and the steam-engine have done semething more than make "fortunes for manufacturers: they have abolished human "slavery. It was impossible for men in the mass to be other "than superstitious and irrational until they had the printed "book. "*Roads that are formed for the circulation of wealth "become channels for the circulation of ideas*, and render possible "that simultaneous action upon which all liberty depends." "And banking done by telegraphy concerns much more than "the stockbroker: it *demonstrates* clearly and dramatically "*the real interdependence of nations*, and is destined to *transform "the mind of the statesman. Our struggle is with our environment, "not with one another*; and those who talk as though struggle "between the parts of the same organism must necessarily "go on, and that impulses which are redirected every day "can never receive the particular redirection involved in "abandoning the struggle between States, ignorantly adopt "the formula of science, but leave half the facts out of con- "sideration. And just as the direction of the impulses will "be changed, *so will the character of the struggle be changed*; the "force which we shall use for our needs will be the force of "intelligence, of hard work, of character, of patience, self- "control, and a developed brain, and the pugnacity and com-

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"bativeness which, instead of being used up and wasted in "world-conflicts of futile destructiveness, will be, and are "being, diverted into the steady stream of rationally-directed "effort. The virile impulses become, not the tyrant and the "master, but the tool and servant of the controlling brain."

(1911 *Ed. pp.* 228—231. Italics mine.)

I have purposely quoted at length this passage, clearly referring to universal issues. For, admirable is the obtuseness of the professional critic. Take the best and truest book in the world. If it purposely confines itself to broad generalities, the critic says: "This book is no doubt a valuable contribution to our literature; but it can hardly be expected to serve any practical purpose. For it deals with vague generalities—theoretical pronouncements that sound all very well when delivered from a student's arm-chair, but break down utterly when confronted with the stern facts of everyday life." If on the other hand the book takes up some particular application (you can't expect *all* aspects of human life to be dealt with in detail in one book, or by one man) and works it out most thoroughly and efficiently, the critic, calmly overlooking references to broader issues scattered here and there, goes on to say: "This book deals, very ably no doubt, with such and such a particular topic, of considerable interest to specialists. But the broad issues involved seem to have been overlooked by the author . . . " And our critic forthwith proceeds to supply the deficiency, showing thereby how much better he himself might have done, had he been in the author's skin. One wonders how on earth all those near-and-far-seeing critics are so modest and unassuming as to stand continually aside and let presumptuous authors step in first and spoil their (the critics') best subjects by inadequate treatment, leaving for true genius nothing save the invidious task of finding fault.

Well, the above quotation is enough to show that the broad issues have *not* been overlooked in this book; while the masterly treatment of the economic question, and of

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the psychology (or is it pathology?) of modern *political* 'jingoism' in relation thereto, may be taken as a special and detailed illustration—drawn from certain stubborn facts which modern civilisation has for the first time thrust upon our attention—of the Universal Law of Good which the book brings home to us.

The Great Illusion is thus an essentially *moral* book—the more so that it doesn't 'moralise.' For sentimental moralists have been at it for ages, preaching Peace through self-sacrifice, denouncing war as a crime which spiritual heroes had better rebel against and be butchered, than help to perpetuate. To which the average good citizen is entitled to reply: "I *quite believe you.* War is indeed a crime. But I frankly fail to see how we, who love Peace, shall hasten its advent by yielding to those who despise it. That is why we, *who hate war*, must be armed to the very teeth lest those rascals, on the other side of yonder ditch, should take it into their minds to commit that very crime on us, and our helpless wives and little children." And *vice-versa* on the other side of the selfsame ditch.

Now Norman Angell has actually *tried* moralising about war, and *knows* what a failure it is. Therefore, being more concerned about the doing of actual good than about his own status on the ladder of sanctity, he has quietly 'climbed down,' putting into practice, all unawares, the precept (so sadly forgotten—or misread—in India) of the *Gita*, (iii, 26):

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

"Let the wise man not muddle up the springs of action for [spiritually] unenlightened folk whom selfishness prompts to act. Let him encourage all right action by himself taking up work as agent of the Common Good."

That is why Norman Angell, diagnosing his mistake (and that of his predecessors, such as Tolstoi) with the sure intuition of the पूर्वयोगाभ्यासी (*purva-yoga-abhyasi*), born

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with non-separateness in consciousness and motive as his heirloom, gave up preaching to men that war is a crime, and started *demonstrating* to them, on lines of utter scientific sanity, that, however excusable in the past—where separateness, geographical, racial, religious, national, and social was the dominant fact—it is rapidly becoming, under modern civilised conditions, an unpardonable blunder. The more civilisation progresses, the more peoples are linked up by means of rapid communication—railways, post-office, telegraph, newspapers—the more finance becomes internationalised, the more business runs into interlocked credit and debit accounts instead of plunderable cash transactions, the more humanity becomes, economically speaking, an organism with interdependent limbs—the more impossible it is for one civilised country to attack another without disturbing the whole nexus of financial nerves, and *injuring itself by more and more immediate* recoil. Nay, more, as has always been taught by Religious Teachers, the recoil focusses itself on the disturber of harmony, and the victorious aggressor finds himself in the long run the worse for his very success. But the all-important difference to which Norman Angell draws our attention lies in th is ; that in the past, owing to the lack of any continuous organisation linking up human consciousness on the surface of the globe, the recoil, though inevitable, could only take place in the *very* long run ; hence the Seer was condemned to semewhat futile utterances of a Law which life itself *seemed* to take pleasure in subverting. Whereas modern conditions are rapidly turning the long run into a short one, and making it possible to replace inefficient preaching by efficient *demonstration*. The history of the Franco-Prussian war and of its immediate consequences is especially instructive in this connection, and there is very little doubt that the Italo-Turkish war will further point the moral—though the issues are here somewhat confused owing to the Ottoman Empire being still largely unorganised from a commercial point of view, and having, moreover, writ large against it in the Book of Fate

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the yet unexpended recoil of its own past career of aggression.

So lucid are Norman Angell's arguments, so irrefutable his historical and economic facts, and so clear—to all save the jaundiced critic—his grasp of great general issues at the back of the particular instances dealt with, that,—although specifically prompted by a desire to prick the particular bubble of illusion that is luring Great Britain and Germany to the terrible race for arguments of which the goal is ruin, whether through war or without it,—the first issue of the book (1) brought the author, together with a collective letter of thanks from 100 members of the German Parliament, a declaration from the French Minister of *Colonies*, to the effect that France would administer her *colonial possessions* on the plan laid down there—*development*, not exploitation. [2]

It is clear, then, that this is a book of which the influence for good cannot be overrated. All that is wanted is that it shall circulate, and circulate, and circulate. None need feel aggrieved—or gratified, according to standpoint—to see that it has hitherto failed to bring about a *sudden* revolution in international politics. That is not how books do their work. Wrong action, individual or collective, is invariably based on wrong notions. A true Book attacks the wrong notions, leaving wrong action to continue, apparently unchecked, until the *balance of opinion* is reversed, by a process of gradual conversion, from the wrong side to the right one. Then, and then only, has *converted opinion* the power to dictate right action.

Now this process of conversion, *even in a single individual*, may well be a matter of months or years—sudden though the outcrop on the surface may seem. For a single individual may be conceived as an organised collection of subordinate mental units and groups of units, having the multitudinous separate brain-cells, and groups of brain-cells as their respective fulcra. Those who practise self-introspection may actually feel themselves to be such a 'crowd,' synthesised and hierarchised, group after group,

1. *Europe's Optical Illusion* (Nov. 1909)—a booklet barely one-third of the present *Great Illusion* in size, the price being nevertheless the same.

2. From a very interesting interview with Norman Angell published in *Everybody's Weekly*, Sept. 30th, 1911, and reprinted by F.T. Brooks in a series of pamphlets entitled "*A Sign of the Times*", which will be posted to any address, on receipt of 2 annas in stamps, by The Manager, Vyasashrma, Adyar, Madras.

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into a single Ego, and more or less perfectly controlled by his one will. Now the one Ego-will may be weak in control, and more or less at the mercy of some dominant group in which it becomes absorbed, and which can thus tyrannise over the rest. Such groups may oust each other from power like successive historic dynasties and parties, each readjustment being, as it were, a sort of lesser conversion. Or the one Ego-will, grown to puberty, revelling in its newly-found strength, may seek to coerce all its component units and groups into mechanical subservience. This yields prompt outer results, and brings credit to the controlling Ego. Lastly, grown to maturity, skilled in use and withholdal, secure in repose as in act irresistible, it may choose to delicately pervade its whole field, secretly inducing, suggesting, protecting, fostering, but refraining from patent interference save when emergency requires, and thus allowing its component units to fall gradually into line largely *of their own accord*. This yields results of quite a different cosmic order, painfully slow though they may seem. Few indeed are they that tread this path.

But when, instead of a single individual, we come to consider Mankind as a whole, synthesizing all the various lesser groups within it—racial, religious, national, social, political—it is evidently the latter method that is being followed by whatever Power controls our Human Evolution as a whole. The same is to a large extent true, spite of mutual interferences and tyrannies—political and 'spiritual'—when we deal with the larger complex subordinate groups. Hence real turning points in the history of nations and races, though they may be fairly sudden in their *outer* appearance, are invariably the outcrop of a slow antecedent process of mental conversion, which may have been steadily proceeding for centuries, affecting unit after unit and group after group until the balance of opinion was altered once for all, compelling a comparatively sudden change of policy, with results stable because the outcome of irresistible organic evolutionary forces.

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It is such a process of rational conversion that the *Great Illusion* ushers in ; and were the circumstances of 'civilised' humanity what they were even a century or two ago, one might well expect it to continue for a number of generations without any apparent result in policy. *But things are not quite as they used to be.* A swiftly increasing caceleration in the processes of History is clearly pointed out by Norman Angell himself, and the results of his own propaganda are bound to be more rapid in proportion. Besides, we are dealing, not with mere abstract propositions, but with *facts*, and *laws* behind the facts, which modern circumstances have rendered demonstrable. Hence all that is wanted is that the book shall be circulated. steadily and deliberately, for a number of years, by all who have its aims at heart, wherever there are eyes to read and minds to be affected. Above all are the impressionable minds of the younger generation to be given a clear grasp of the new organic gospel—which is after all nothing but the world-old Gospel of **लोक संग्रह** (*loka-sangraha*) in a new practical and scientific garb : the Gospel preached by all true seers in the past, but *demonstrable* for the first time to-day thanks to the new conditions of swift intercourse into which humanity has been ushered unawares.

"But with it all must go the campaign of education, "shrewdly and efficiently conducted (as shrewdly and effi- "ciently conducted, for instance, as are some of our Jingo "newspapers), with due regards to the demands of strategy "and tactics. Fewer frontal attacks on entrenched pre- "judices ; the best results will be obtained by flank and "turning movements.

"Let me illustrate. I have succeeded, in an hour's talk, "in giving an intelligent boy of twelve a clearer grasp of the "real meaning of money and the mechanism of credit and "exchange than is possessed by many a man of my acquaint- "ance running large businesses. Now, if every boy in "America, England and Germany could have as clear an "idea of the real nature of wealth and money, it would, in

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"ten years' time, be an utter impossibility to organize a war "scare. For those boys would then constitute a great part "of the active public opinion of their time, and would have "at least some dim conception of the preposterousness of the "ideas upon which military aggression is based. Is there "any enormous difficulty in insuring that our youth should "get such simple lessons in finance ? The Education Depart- "ment of each country concerned is now so organized as to " make the thing entirely feasible, and the introduction into "the educational curriculum of each country of some such "brief lesson, in which scrupulous care should be taken to "see that not a word concerning peace, or war, or armaments "was mentioned, would be a simple matter for a few resolute "men determined to carry it out. And one of the strongest "positions of the Jingo would be undermined without his "having the least idea of what was taking place.

"And this is but an example—but a detail of a hundred "like ones that would, if employed with the right direction "and the right method, make a campaign of this sort irresis- "tible."

(1911 Ed. pp. 329-330).

One word more. Indian readers are apt to say : "All this concerns the West only. We Indians are disarmed : we could not go to war an we would. Why should *we* have anything to do with a book like this ? "

Now I do not wish to wound the susceptibilities of my many Indian friends who echo the above sentiment with almost monotonous iteration. But I must frankly confess that such a view strikes me as lamentably short-sighted. There are at least three good reasons why this book should be read ; and not only read, but carefully studied and deliberately brought into prominence by all right-thinking educated Indians.

Firstly, it is one of the best and most valiant onslaughts of the purified human mind upon entrenched error and prejudice. Such a book has, as I have said before, a permanent educational value. *It belongs to all Mankind.* Its study forms

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part of a much-needed initiation into the right balance of mind and the right method of argumentation with which the specific religious and social errors and prejudices that cripple the life of India herself should be tackled by the progressive Indian citizen of to-morrow.

Secondly, it is essential that the intelligent youth of a country which is gradually *making up its mind to progress* —in spite of all its present disabilities, no matter by whom (itself and others) they may have been inflicted. It is essential, I say, that the youth of such a country should keep in touch with the most progressive thought of the West. Such books are, to the coming generation of Indians, what Mill and Spencer were to their fathers—with a circle of influence widened by the spread of education. If this well-nigh prophetic phase of Western thought be ignored, many of the educated young men of India, owing to the natural swing of wounded feelings, may some day find themselves unconsciously working to drive their country *into* the gilt-edged barbarism by contact with which their Land has suffered, and *out of* which all that is best in the West is struggling to emerge—an international barbarism, hitherto miscalled 'civilisation,' of which books like *The Great Illusion* are to-day sounding the death-knell.

Thirdly, and here a mere hint must suffice—the widespread circulation of this book in India (circulation which no sane person can object to, since who would object to it, here in India, might as well be preaching . . . 'anarchy') cannot but actively help to focus upon it the attention which it so much needs on the English side, both here and 'at home.' Therefore Indians who promote its circulation will, besides doing good to India, be doing also perhaps more than they know to bring about the much-needed conversion of the proud and warlike nations of the West, England foremost, to this long-expected scientific Gospel of economic, social and political sanity in mutual goodwill whereon—as on naught else—the welfare of the world, and of India, depends.

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Eternity of Souls.

(*By G. P.*)

IN the issue of *Muslim Review* for January, 1912, there has appeared from the pen of Mr. "Lover of Truth" the eigth article of the series "Thoughts on the Fountain-head of Religion." It deals with the question of *eternity of souls*, and raises only two objections against that doctrine. They are summed up as follows by the writer himself:—

"To sum up, we are so ignorant of the nature of our souls, thinkers and philosophers have given such a variety of answers to the simple question, 'what am I.?' we are not conscious of our existence throughout the past, we are not conscious of the continuity of our existence. All this is absolute'y incompatible with the view that we are self-existent and co-eternal with the Deity.

"Again the relationship in which God and our souls stand must be due to the will of God. If so, that relationship must have commenced in time and our souls must have begun to be. Any other view with regard to the relationship between God and our souls is absolutely inconceivable."

As regards the first argument Mr. "Lover of Truth" devotes more than two pages of print to show that the nature of our souls has always been a very intricate problem and a deep mystery to us, and then suggests the following explanation: "our self or soul is a mystery to us because we have had no hand in its coming into existence, (as if according to the theory of eternity of souls, we

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made or created our own souls!),*—because it came into existence since a mysterious power willed that it should come into existence." He then proceeds to say :

"If this be not so, if we are self-existent and eternal like God, our nature must be an open book to us. The mystery about soul and ego would disappear for ever. We shall need nobody to tell us that we are self-existent and eternal, we shall not need the help of the Vedas to enlighten us on the point."

Further on he says :—

"Why, if our intelligent, eternal and self-existent souls are so ignorant of their own nature that they cannot know what will happen to them tomorrow or what happened to them but yesterday there can be absolutely no reason for supposing that God Himself understands his own nature, whether God knows that He is temporal or eternal, finite or infinite, omnipotent or impotent. Reasoning from analogy must lead us to attribute ignorance to God with regard to his own nature."

This is an instance of the tendency frequently exhibited by the opponents of the doctrine of eternal souls, to confound *eternity* with *divinity* and to assume that if a thing is *co-eternal with* God, it is *equal to* God. It is hardly worth while to show the hollowness of this assumption. To quote a hackneyed phrase from the *Upanishads*, God is defined as *eternal, intelligent* and *infinite* सत्यं ज्ञान मनन्तं ब्रह्म. *Eternity* is not the differentium or the sole attribute of God. It is the common attribute of God, soul and matter. *Intelligence* differentiates matter from spirit, but that is also common to both God (or Supreme Spirit) and the soul (or finite spirit). It is *infinity* which distinguishes God from the soul. As God is infinite, His knowledge is also infinite; while that of

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* The paranthesis is my own.

the finite soul is limited. It is therefore pointless to urge that if the eternal but finite souls do not fully know their own nature, then the eternal and infinite God should also be ignorant of his own nature. Nor is there any point in the argument that as God the eternal and unlimited, knows his *unlimited* nature, so the finite but eternal soul must necessarily know its *limited* nature. God knows his unlimited nature not because he is *eternal*, but because he is *omniscient*. If the soul does not intuitively know its own nature, this does not show that it is not eternal, but that it is not omniscient.

Mr. "Lover of Truth" then passes on to the other portion of his first objection. "If there is an eternal and self-existent being, and it is at the same time an intelligent being, it must from the nature of the case, be conscious of self, of its existence through all eternity. There is absolutely no ground that it should be otherwise. The burden of proof lies on anybody who asserts to the contrary."

He further says :—

"They can give no answar to the question. Why do we lose our sense of continuity. Death or birth, *srishtee* or *pralaya*, there is no ground why we should lose our sense of continuity." This is an argument often advanced against the theory of eternity and transmigration of souls. If the soul is not created for the first time along with the body with which it is born, but migrates into it from another body, how is it that it has no recollections of its previous lives? The reply is that when leaving the old body the soul leaves with it the brain which is the store-house of all recollections, of all observations made, and enjoyments and sufferings experienced in that body. Let nobody think that this is to take a materialistic view of the soul. As the *Upanishad* says एष हि द्रष्टा, स्प्रष्टा, भोक्ता, घ्राता, रसयिता, मन्ता बोद्धा "it is the soul which

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sees, touches, hears, smells, tastes, thinks, knows, &c." As the soul requires the eyes and the ears to see and hear with, so does it require the organ of brain for exercising its powers of recollection, etc. At the time of what is called *death* the soul leaves this gross body स्थूल शरीर together with its organ of brain, and carries with it the astral body *Sukshma Sharira* सूक्ष्म शरीर in which are embedded the net results of its past life that go to determine the capabilities with which the soul is to be endowed in its next life.

It is not the acts or experiences of past life only that we do not recollect. Do any of us remember anything about say, the first two years of our present existence? Are we even conscious of that period or of the continuity of our personality then and now? Is it not about as much a blank to us as our past life? The explanation is much the same. Though we possessed the same brain during our infancy as now, yet it was then in an undeveloped condition, and could not therefore fully record or reproduce the observations and experiences of that period. *A fortiori* we cannot be expected to recollect or be conscious of our past lives when we had a separate brain which we have left behind altogether.

Strange as it might seem there are moments or periods even in advanced age when we temporarily lose our sense of identity or "continuity" as Mr. "Lover of Truth" puts it. With the reader's permission I will relate a personal experience which if it were not pertinent to the subject under discussion I would not mention. It was probably in November 1908 that I had a little accident. I was going to Bangoon (22 miles from Gorakhpur) in a trap. I had sent my own horse at the 12th mile for change, and the trap was drawn by a friend's horse never

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before used by me. Near the 8th mile a baboon jumped from a tree on to the road in front of the horse. The horse shied, left the road which is rather high, and ran with the trap into the fields below. I fell down head forward, and have no personal knowledge or consciousness as to what happened thereafter for about half an hour. My knowledge of it is based on what the *sais* and some other persons who followed me in an *Ikka* told me subsequently. They said that I got up almost immediately after I had fallen from the trap. Some people came up and questioned me if I was hurt, and I said no. The horse and trap were stopped at about 60 yards from the place where I had fallen. A leather strap of the harness had snapped asunder, and it was replaced by a rope. All this took about 15 minutes, and I then got into the trap and was again driving it as before, though all this while I was in a dazed or semi-unconscious state. I was thus driving for about 10 or 15 minutes when gradually my self-consciousness began to dawn on me, and I began to wonder whose was the horse that I was driving and where I was going and why. I asked the *sais* why he had used a rope in place of the leather strap, and he reminded me that the strap had snapped when the horse bolted. I recollected that the horse had shied, but nothing further. At the 10th mile I saw the milestone "Gorakhpur 10 miles," and wondered why and how I was in that place so far from my native home, though I had been in the Gorakhpur District for two years past. Some more minutes elapsed and with returning self-consciousness I recognised near the 11th mile the boundary pillars of the camping ground. It was at the 12th mile where I found my horse waiting that I realised where I was going. But I never became conscious of what had happened during half an hour after my fall from the trap, though all that time I must

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have been apparently in a perfectly conscious state, because I got up, answered the inquiries of the standers by, got into the trap again, and drove for two miles. That space of half an hour is a blank to me. It is for the physiologist to explain these facts. My point is that it is possible even for a grown up person to temporarily lose his self-consciousness, or his sense of continuity. And if this is possible in consequence of a comparatively trivial shock to the brain or to a particular portion of it, is it in the least strange that we shoud lose our sense of continuity when we part with our old brain altogether, and are supplied with a new one in its place ?

The *second* objection of Mr. "Lover of Truth" is this. God and souls are related together as master and servants, as the ruler and the ruled. "If the relationship between God and our souls is due to the will or action of God, it must have commenced in time, and therefore a time must be conceived of when such relationship did not exist, a time when God had no servants, and we had no master. If this be so this relationship must have come into existence in either of the two ways :—Firstly, our souls in old old antiquity sat in council and elected God as their president. Secondly, God on accouut of His superior powers obtained mastery over us by force. In the former case we must naturally have the right to depose God from His presidentship. In the latter case God's government commences in tyranny and we cannot expect much justice from him. Both the conclusions "lead to *reductio ad absurdum.*"

If this relationship did not commence in time, *i.e.*, "if God and our souls stand, since all eternity, in the relation of master and servants, of the ruler and the ruled, and if this relationship is not due to the will or

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action of God or of our souls, it must from the very nature of the case, be due to the will or action of some power mightier than God and our souls. This implies a sort of compulsion upon God which is absurd."

This objection is somewhat similar to that raised by Mr. "Lover of Truth" in respect of the relation between God and matter, as to how God acquired a control over matter if the latter is also eternal, and so on. My reply will be much the same as already given in disposing of that objection in a previous article. God and souls being eternal, the relation between them is also eternal. It never began to be, and it is therefore absurd to seek about its cause. Has not Mr. "Lover of Truth" admitted in the clearest terms that we can look for a cause of only that thing which began to be ?

The absurdities shown as following from the supposition that the relation *commenced in time* are absolutely no concern of ours, and they will recoil on his own theory. For if the souls are not eternal, they must have been created by God *at a particular time*. It must then follow that before that particular time 'God had no servants.' Aye, not only this but most other attributes of God will similarly disappear. We speak of Him as just and merciful. How could we call Him so when there were no souls to which He could show mercy or between whom he could administer justice ?

The absurdity which Mr. "Lover of Truth" has shown as following from the view that the relationship is *eternal*, is a creation of his own imagination. He has indeed involved himself in a self-contradiction, and it is a little strange that he did not see it himself. Once assume that the relation is *eternal*, and you admit that it is *unaccused*. It is then absurd to argue that "if this

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relationship is not due to the will or action of God, or of our souls, it must, from the very nature of the case, be due to the will or action of some power mightier than God and our souls." What is this if not to search for a cause of this relationship? To do so after having assumed it to be eternal is certainly a most palpable inconsistency.

If Sleep and Death be truly one,
And every spirit's folded bloom
Thro' all its intervital gloom
In some long trance should slumber on ;

Unconscious of the sliding hour,
Bare of the body, might it last,
And silent traces of the past
Be all the colour of the flower :

So then were nothing lost to man ;
So that still garden of the souls
In many a figured leaf enrolls
The total world since life began ;

And love will last as pure and whole
As when he loved me here in Time,
And at the spiritual prime
Rewaken will—the dawning soul.

(TENNYSON).

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The Riks.

By a Student of the Vedas.

'THE Riks' is the name of a new book, printed at the Mysore Government Press, Bangalore. Mr. Param Shiva Iyar, the author of this book, proposes to read the Vedas in a new light. Unlike the European scholars, he holds that the Vedas are not ballads composed by stupid and barbarous Rishis, but are the charming and instructive compositions of those pioneers of Aryan emigration who were well versed in every species of physical science. With Rishi Dayanand he holds that the Vedas are not the collections of verses sung at the oma-sacrifice, but are the repository of physical truths. But there is one wide gulf, an important difference of opinion betwixt them. While Mr. Param Shiva Iyar is of opinion that the Vedas were composed by human beings, and that they represent a certain period of Aryan emigration, Rishi Dayanand holds that they were revealed to mankind, by the Almighty God, at the beginning of the present cycle of creation. In his opinion the Vedas are eternal, being the knowledge of the Eternal.

On this point Mr. Sada Shiva Iyar agrees with the European scholars, and he could not do otherwise, because, as he himself owns at the beginning of the book, even while investigating independently, he is never above the influence of the Western line of research. Not that we want to deprive him of the credit due to his power of original thinking, what we want to allege is that at least on the question of the origin of the Vedas, he has not made a free and unbiased inquiry.

The book seeks to establish a new method of interpreting the Riks of the Rig Veda. As every body who endeavours to find out the real and reliable method of interpretation is welcome to the sphere of Vedic scholarship, we bid a hearty welcome to the author. But there is one serious omission about which we want to complain. The author has pleaded on behalf of one method of interpretation, without telling his readers, what the draw-

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backs of the other methods are. Though it speaks volumes for the courage and boldness of the author, that he has put forward a new idea, with a short preface and without an explanatory foreword, yet we would ask this one question of the author," 'why are we to follow your method of interpretation, and not that of Sayana, Weber, or Dayananda." There must be some plea for introducing a new method of understanding the Riks.

Therefore, though this book is complete as the statement of the author's opinions, yet it is obviously imcomplete as a book intending to establish a new theory. To build up a high palace, construction alone can be of no consequence, unless you dig the earth and take many other destructive measures.

Now as regards the subject matter of the book. We have perused 'the Riks' three times, and we are bound to say, that it is a masterpiece of scholarship. The whole subject has been masterfully thought out, and ably compiled. It is evident from the book, that the author has taken pains to read the Riks in the original and that his knowledge of Chemistry and Physiography, is wonderfully thorough, precise, wide, and extensive. He possesses that grasp of his subject, which is peculiar to those, who are responsible for putting forward new theories.

In intepreting the Vedas, every thing depends upon the hypothesis about their origin. If the interpreter is of opinion that the Vedas are revealed, he must translate them in the way, in which Rishi Dayanand has tried to translate them. But if it be otherwise, and the sympathies of the translator are with the opposite side, then it is only right and proper that he should find in them nothing but silly, stupid, and childish things.

On this point, Mr. Sada Shive Iyar stands in the midway. As we have shown above, he does not totally agree with either side. According to him there is nothing foolish about the Vedas. Yet they are not revealed Hence follows his strange method of understanding them.

For comprehending the meanings of the Riks, our author takes us about five thousand years back. According to him, our

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forefathers lived on the cold and bitter sides of the Northern glaciers. While living there, they cast an acute and searching glance about them. They began to probe the hidden mysteries of wild nature, and thinking that their own experiences might prove of some use to their descendents, collected them in the shape of songs, which were afterwards labelled the Vedas. Then our forefathers began to descend into the plains. As they came down, they beheld a new kind of scenery about them. Nature, wholly changed her aspect and became more temperate, more beautiful, and less wild. The imagination of the immigrants was touched by the changed beauty, and they composed other hymns, which were added to the former collection. In due course, immigration reaehed as far as the River Jamna, and then it was that the tenth Mandala of the Rig Veda was composed. This seems to be the hypothesis about the origin of the Vedas which the author accepts as his guiding principle.

According to Mr. Sada Shiva Iyar, the Serpent Ahi, or Vritra is nothing but glacier ice. His mother Danu (दनु) is the stratified neve or firn made up of hard granular snow. Rudra is lightning, while the Maruts or Sudanus are good soft snow fields, as distinguished from beds of hardened neve. Rodasi is a great snow pass, where by preference the snows accumulate in huge masses. To give a general impression of the subject matter of the book, we give below a table, in which all of his principal identifications are given.

Bhu ...	...	Land.
Aditi ...	...	Elevated table land.
Dyawa ...	...	A snowy range.
Rodasi ...	...	A high snow pass.
Rajas or Swarga	...	Region of Rock—*debris*.
Antariksha	...	Mid—region or forest—belt.
Vritra Ahi	...	Glacier.
Dusya ...	...	Erratic blocks.
Ahirbudhnya	...	Bergschrund.
Aja Ekapad	...	Ice fall.
Rudra ...	...	Atmospheric electricity in the higher regions.
Maruts and Rudras ...		Snows.

In the table given above, there is at least one thing about which we partly agree with the author. He identifies Ahi as glacier

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ice. There are many theories current about Ahi or Vritra, and we daresary that this one so ably put forth by the author of the Riks, will hold its own against them.

Proceeding further, the author shows that by Indra is meant a mighty volcano, whilst Agni is the volcanic fire. Soma is that which arms Indra with explosive power, or in scientific language Soma is bitumen. We now give a table to show, what the author thinks of the Vedic Rishis.

Jaritas	...	...	Decaying organic matter.
Karu	...	...	A manufacturer of petroleum.
Mati	...	...	Vent.
Rik	...	...	Tiny bubbles of hydrocarbon gas.
Gayatri	...	...	Marsh gas (C H 4)
Trishtup	...	...	Acetylene (C2 H 2)
Jagati	...	...	Ethylene (C2 H 4)

Then our author comes to Vishnu, whom he takes for basaltic lava. But not contented with pure and simple Vishnu, and forgetting that he is writing a treatise not on Pauranic but Vedic Gods, he plunges into the whirlwind of Pauranic mythology, and makes efforts to explain the origin of the ten Avataras according to his Physiographical method. Beginning with Manava Avatara, he continues his investigations upto Kalki. It would be tedious reading for our readers, were we to give even the purport of the chapter on Avataras. Those who yet believe in Avataras, are requested to study at least this one chapter of the book, with which they would be doubtlessly delighted. We only content ourselves with saying, that the author's imagination has run wild in this chapter. At least to us it seems to be so. For instance, when he says that Rama and Krishna were not human beings but representatives of certain physical phenomena, not many would agree with him. If evidence counts for any thing in history, no body can wipe away the names of these two heroes from the annals of India.

The last two chapters deal with the origin of man, and the human mind. These chapters are specially interesting on account of their direct bearing on human life.

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This is a brief and somewhat hurried outline of this important book. The book is decidedly an important one, and is likely to produce a kind of sensation in the circle of Vedic scholars. But our apprehension is, that it will not have a very lasting effect because it lacks one thing. Though overloaded with details of chemical and physical facts, and parallelisms, it is devoid of any decisive proof in favour of the author's theory. We take this to be the greatest drawback of the book. For starting a new theory, a decisive proof is the strongest justification. Without that every minor proof is taken as accidental, because it can be explained in many other ways.

I then sent for topo sheets of the Himalayan regions, and when I saw the glaciers variously named as they are in the Riks, when I saw the glaciers of the Alkananda valley drawing their sustenance from the stratified snow-beds above and filling the upper valleys with their uncouth tortuous bodies like serpents and crocodiles, I knew what the Riks meant by the word Ahi and I knew simultaneously what the Greeks meant by the Python destroyed by Apollo, the Hebrews by the serpent that invaded Paradise, and the ancient and the first climbers of the Alps by the word Dragon.

(*The Riks*).

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A Simple Universal Alphabet.

THE Ever-Progressive Spirit of our age demands an easy simple alphabet in which all the different languages prevailing on our globe can be written and printed most economically. That the need for such an alphabet is keenly felt is manifest from the various discussions, criticisms, etc., that have appeared in the periodicals from time to time, not to say anything about the impassioned speeches delivered from the platform in the meetings of sectarian conferences. As is usual in all party-warfare, the advocates of one Alphabet exaggerate the defects and shortcomings of all the rest but are blind to the weak points in the particular one which they want to see established all over the world. For example while the advocates of the Roman Alphabet do surely exaggerate and misrepresent when they say that "it takes a pupil often three years to learn to read and write in the Indian Alphabets," their opponents retort with far greater approach to truth that "it takes a pupil often his whole life-time to learn even imperfectly to read and write in the Roman Alphabet!"

Apart from all sentiment, bigotry, bias, prejudice and jealousy and allowing ample margin for all sort of misrepresentation, exaggeration, etc., in all such party-fightings, the one single fact that stands out most prominently is that the alphabets now in use are, one and all, more or less faulty and wasteful in one way or another and thus leave ample room for improvement. But this possibility of improving upon the current alphabets until we are in actual possession of the one which is the least faulty and the most economic is, after all, only one of the reasons that conjointly send us in quest of the much desired new

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Universal Alphabet. For the existence of deep-seated prejudice, jealousy and sentimentality is a fact which cannot be passed over lightly; and it furnishes the other reasons. "When all are more or less faulty, why seek to establish one of them to the exclusion of the rest?" "Why not evolve from them a new one far better than any; and having all their good-points but none of their weak-points?"

The reader will now be within sight of the chief characteristic features of a Universal Alphabet. They are, briefly, these:—

(1). It must be full and complete but not redundant so that all the important languages used by man can be written, printed and read in it without any confusion.

(2). It must consist of the minimum number of signs consistent with ease and economy to represent the maximum number of distinct vocal sounds.

(3). It must be very simple, easy and economic,—the most so, in fact; so that it can be learnt, written and printed in the least time and space possible.

(4). It must be *new* so that it will affect all alike.

(5). It must *preferably* be evolved from all the important current alphabets, embodying all their best features, yet free from all their drawbacks; so that all may be induced to adopt it, even confirmed bigots.

Our age, then, demands an alphabet possessing these characteristics. Is it possible to meet this demand? We think, yes; for in response to it we place before the reader a scheme in which we have tried to combine in one all the above-named features. Although it is new, many of the best traits we found in the current alphabets have been embodied in it; so it will not be far from the truth to say that it has been evolved from the

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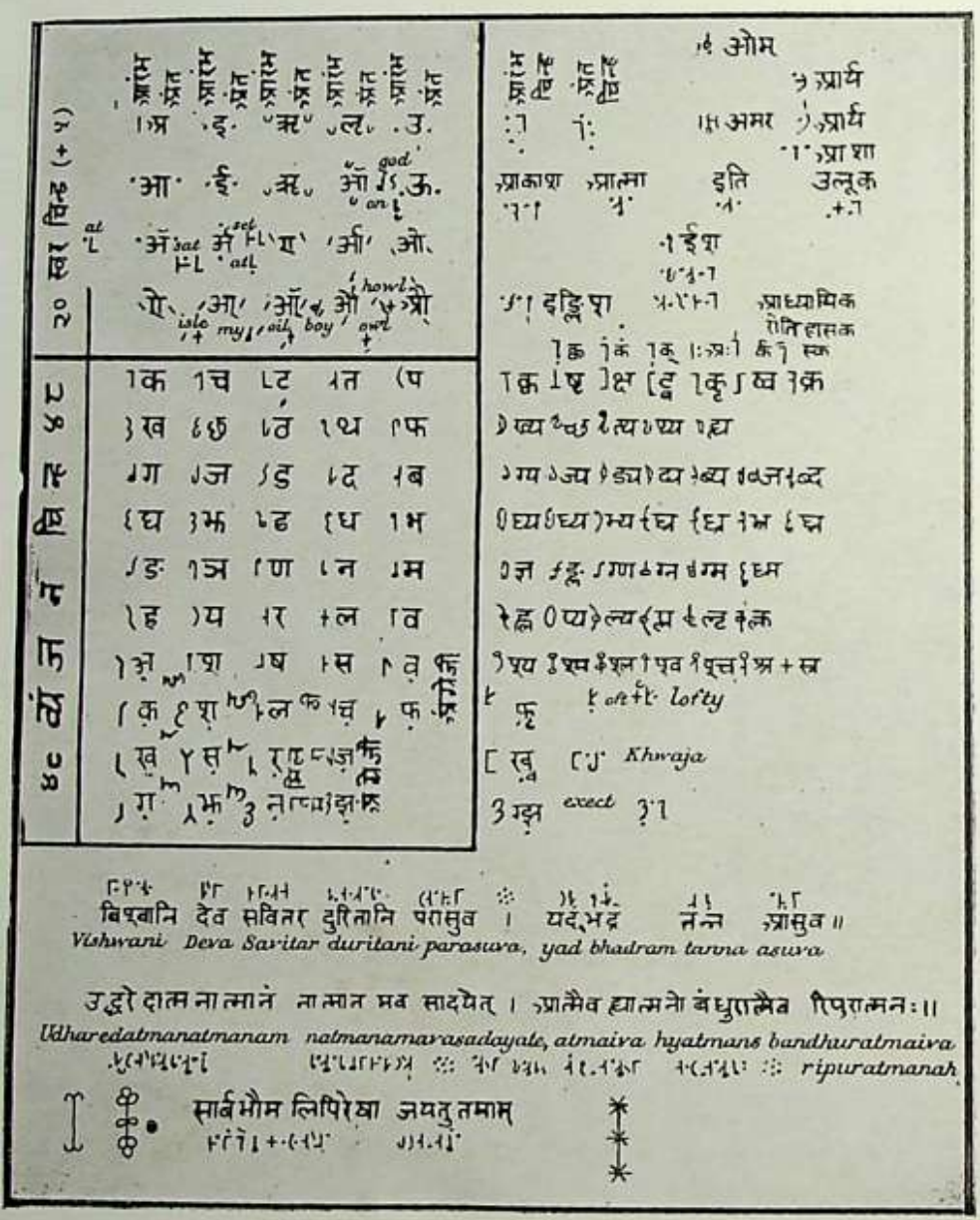

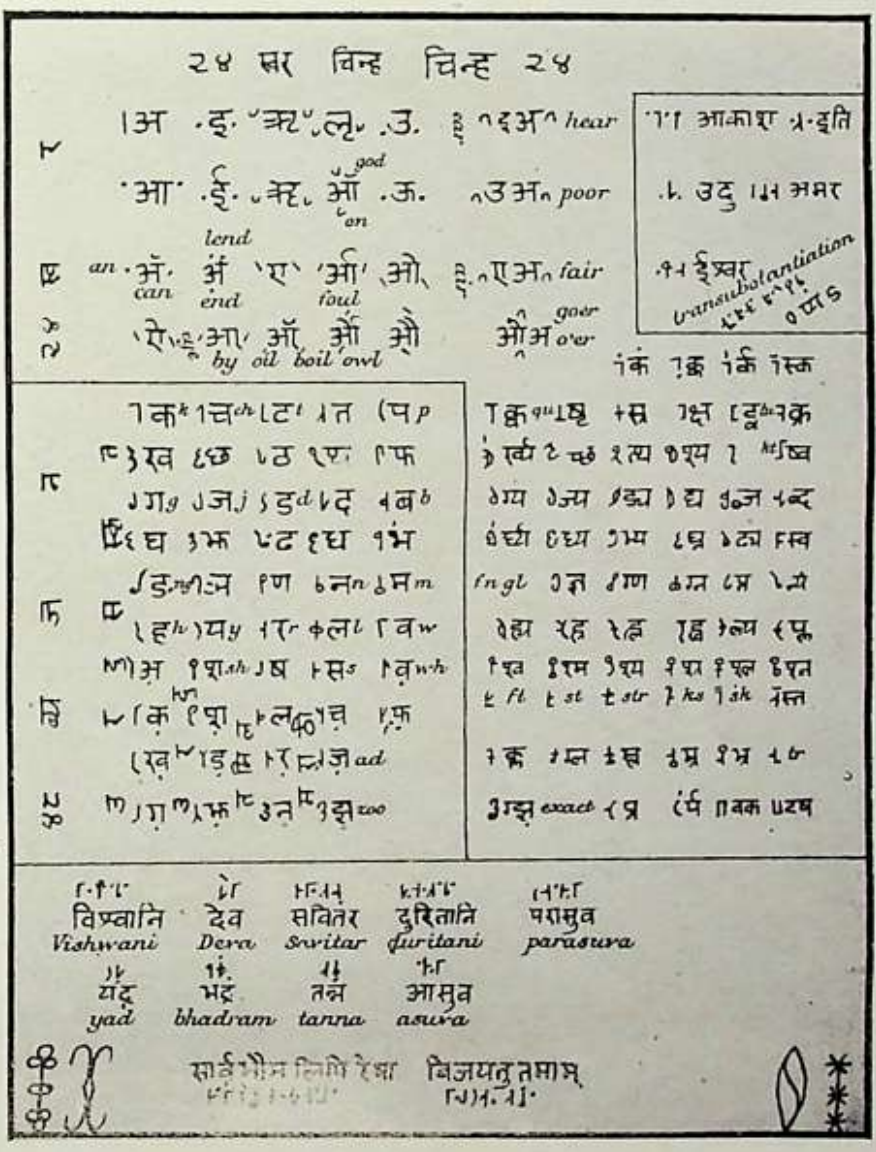

२४ स्वर चिन्ह चिन्ह २४

	अ इ ऋ ऌ उ	इअ hear	आकाश इति
	आ ई ॠ ॡ ऊ (god, on)	उअ poor	उदु अमर
	an अॅ (can) अं (lend, end) ए अॉ (foul) ओ	एअ fair	ईश्वर transubstantiation
	ऐ आ ऑ ऒ औ (by oil boil owl)	ओअ o'er (goer)	

	क ख छ ठ थ फ	क्व ख्य च्छ त्थ श्य ष्व
	ग g ज j ड d द ब b	ग्य ज्य ड्य द्य ज्ज ब्द
	घ झ ढ ध भ	घ्य ध्य भ्य घ्र ढ्य स्व
	ङ ञ ण न n म m	fngl ज्ञ ण्ण ग्न म्न न्य
	ह h य y र r ल l व w	ह्य ह्र ह्ल ह्व ल्य प्ल
	अ श sh ष स s व wh	श्व श्म श्य श्र श्ल श्न
	क़ श़ ल़ च़ फ़	ft st str ks sk स्त
	ख़ ड़ ज़ ज़ ad	क्ल ग्ल स्ल म्र भ्र tr
	ग़ झ़ ऩ झ़ zoo	ग्झ exact प्र र्प वक टष

विश्वानि	देव	सवितर	दुरितानि	परासुव
Vishwani	Deva	Savitar	duritani	parasuva
यद्	भद्रं	तन्न	आसुव	
yad	bhadram	tanna	asuva	

सार्वभौम लिपि रेखा विजयतु तमाम्

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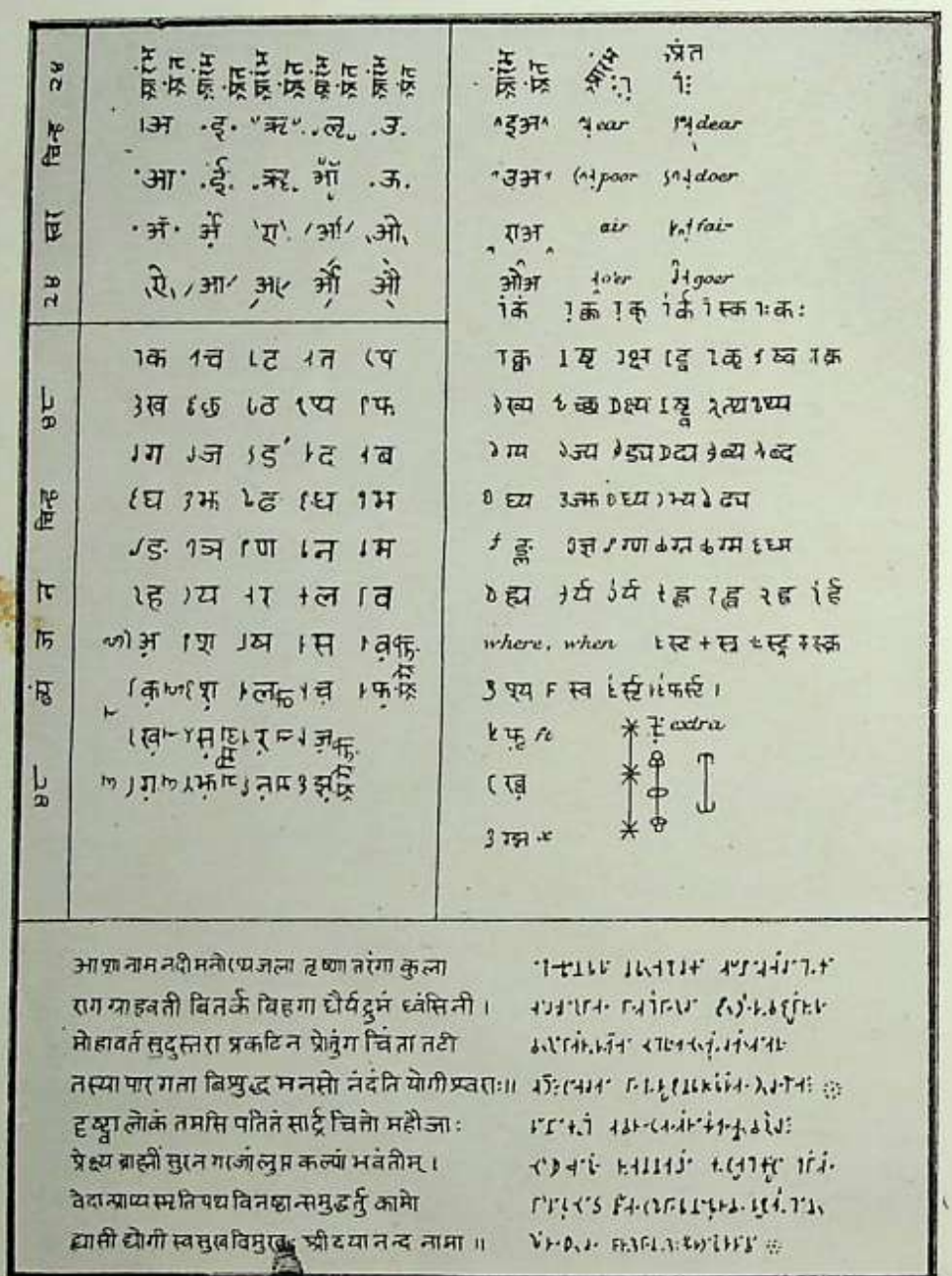
२४ स्वर चिह्न	[illegible]	[illegible]
४८ व्यंजन चिह्न	[illegible]	[illegible]



आशा नाम नदी मनोरथजला तृष्णा तरंगा कुला
राग ग्राहवती वितर्क विहगा धैर्यद्रुमं ध्वंसिनी ।
मोहावर्त सुदुस्तरा प्रकटिन प्रोतुंग चिंता तटी
तस्या पार गता विशुद्ध मनसो नंदंति योगीश्वराः ॥
दृष्ट्वा लोकं तमसि पतितं सार्द्र चित्तो महौजाः
प्रेक्ष्य ब्राह्मीं सुरनगरजां लुप्त कल्पां भवंतीम् ।
वेदान्प्राप्य स्मृतिपथ विनष्टान्समुद्धर्तु कामो
ह्यासी द्योगी स्वसुख विमुखः श्रीदयानन्द नामा ॥

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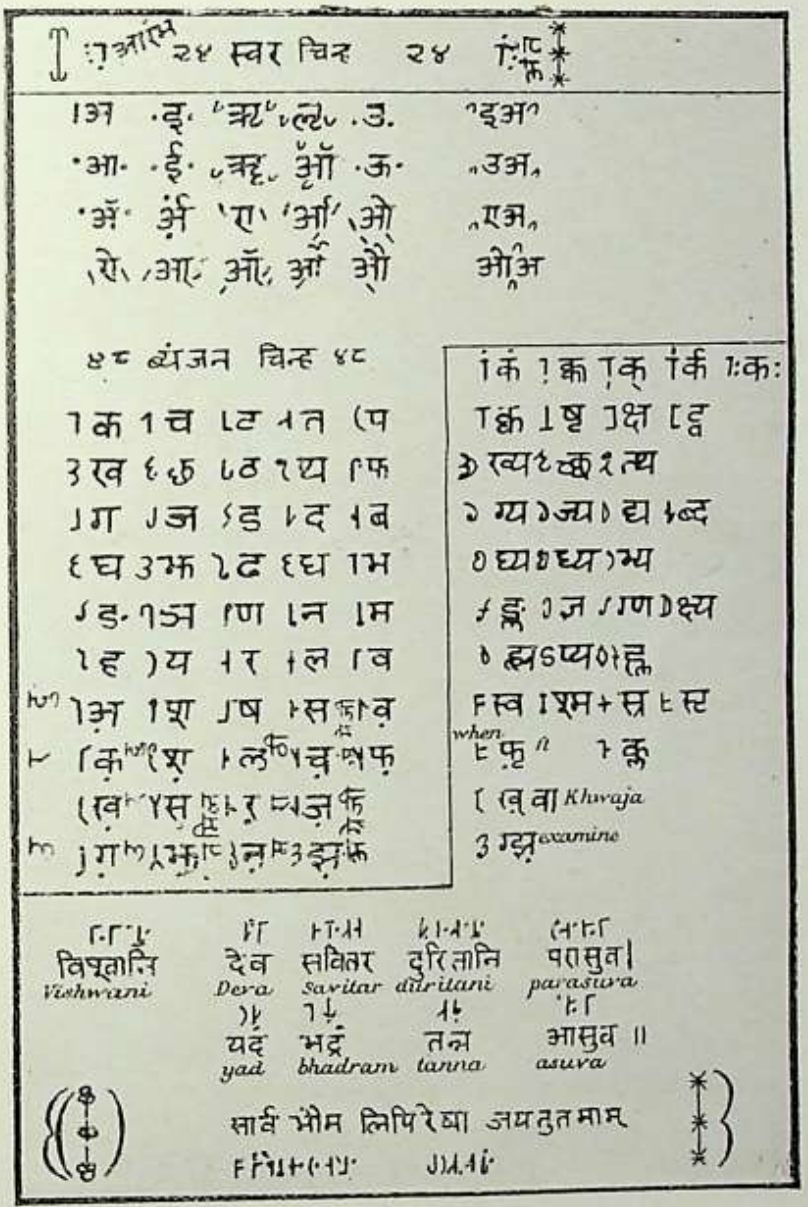

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attempt to reconcile all, to satisfy all, to unite all by putting together whatever good we found in the now prevalent alphabets.

Human speech when analysed will be found to be composed of about 25 vowel sounds and nearly twice as many consonantal sounds. We have contrived to represent them all by means of about fifty-five letters and signs only. To these may be added a few more letters conveniently to stand for the most common conjunct consonants. The letters and signs made use of in this scheme are the simplest of their kind as a mere glance at them will show. They can be learnt at sight in a few minutes. The unusually large number of vowels necessitated by the inclusion of compound vowels (diphthongs) constantly used in such languages as English presented the greatest difficulty at first; but it has been got over by adopting the system of dots, dashes, etc. These, when placed *befor* and *below* the stem of a letter stand for *initial* vowels but when placed *after* and *above*, *final* vowels. The peculiar vowel, ع *ain*, found in the semitic language has been given a place under the consonants which it will deserves.

To test it practically, when we explained it to a mere child of 5 years, she learnt the alphabet, both to read and write, in less than 20 minutes. Altogether, the ease, simplicity and economy of time, space and effort will, we think, be found to be marvellous after actual trial.

ATMA.

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Notes.

THE ROLL OF DEATH.

The roll of Death so far as inspiring and illustrious personalities are concerned has been very heavy during the last and the present year. We were all mourning the death of the great friend of humanity Mr. W. T. Stead—an excellent sketch of whose life appears in this issue of the *Vedic Magazine*—when the sudden and shocking news was received from Simla that the great Parsi saint and philanthropist Mr. Bahramji M. Malabari had passed into the shadow of the valley of death. Mr. Malabari was a philanthropist, literateur, poet, journalist, social reformer, and patriot of cosmopolitan sympathies. He was an entirely self-made man who rose from obscurity to the broad glare of publicity by his selfless endeavours for the weal of his motherland. He was the founder of the *Indian Spectator* and the *East and West*. He fought valiantly for moral purity and social reform in the teeth of bitter calumny, virulent vituperation, and merciless abuse, when the Age of Consent Bill was on the Legislative anvil. On that occasion the political newspapers of Bengal demonstrated by their hysterious outvapourings, mad raving rhapsodies, and wild talk how hollow were their pretensions when they talked of the fitness of their countrymen for the exercise of collective political responsibility. Lampoons, pasquinades, and squibs were hurled at Mr. Malabari and abusive epithets and vile maledictions were poured on his devoted head and why? The head and front of his offence was that he strove hard to rescue juvenile India from physical degeneration, sexual impotence, moral atrophy, and emotional incapicity and thus advance it many steps further on the path of political *swaraja*. On account of his saintly character and selfless devotion to righteous causes, the highest officials in the land deemed it an honour to court his friendship and often sought his

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advice because he had the rare faculty of viewing complex political and social problems in the right perspective from the lofty eminence of philosophic detachment. This laid him open to the change of sycophancy. But those who knew him intimately and to whom he not unoften laid bare his heart say that the charge never had any foundation in fact. The government often sought his good offices specially when an Indian Prince was in trouble and he by his tact and suavity smoothed matters and straightened tangled knots. This naturally enhanced his influence with Indian princes and whenever he fathered a philanthropic project, money flowed like water, but there is no evidence that he ever used his wide and deep influence for self-aggrandisement or personal gain. His public life supports this private estimate of his character. He never sought official recognition of his work. Lord Ripon voluntarily extended it to it, when His Excellency paid the recluse a visit at his own house. He published a number of Gujrati poems breathing forth generous sentiments of liberty and warm attachment to the fatherland. They were characterised as seditious in an official publication. The sturdy patriot instead of withdrawing the publication from circulation bravely fought the battle of freedom of speech on the floor of the House of Lords and gained a decisive victory. The tin-god collapsed quiety, ate the humble pie, and withdrew the offending remarks.

Malabari is indeed dead but he lives in spirit to bless all beneficent projects. For says the poet:—

'Tis not the whole of life to live.

Not all of death to die.

So long as the Seva Sadan in Bombay and the Consumptives' Home at Dharampur endure, his name will be remembered with profound gratitude by his suffering countrymen and countrywomen. He has made valuable contributions to Gujrati literature and is destined to shine as a star of the first magnitude in the firmament

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of vernacular poetry. Long after the voice of calumny has been hushed and the detractors laid to their rest enjoying the peace of the grave, Malabari's name will be uttered with reverence by many a bed-ridden patient relieved of agony by the ministrations of the sisters of charity turned out by the Seva Sadan, by consumptives restored to life and hope by residence in the Consumptive's Home and by young brilliant Gujratis stimulated to patriotic exertion and lifted to a higher plane of thought and feeling by the study of his poems. We offer our sincere condolence to the illustrious deceased's worthy son Mr. Firoze M. Malabari and to other members of the bereaved family.

SIR THOMAS HOLDERNESS ON THE ARYA SAMAJ.

In this world over which a just God presides individuals and bodies of men cannot long labour under wrong and unjust suspicions. A very small section of the bureaucracy which dreads all movement and all advance and regards the repose of death, discontent driven underground, aspirations suppressed by violent volitional activity, and loyalty as interchangeable and mutually convertible terms—egged on by bigoted Christian pastors and aggressive Pan-Islamatites who have been driven to desperation by the militant and vigorous proselytising propaganda of the Arya Samaj which has checked the flow of the conversion of Hindus to alien faiths, and are leagued against it in a free masonary of hatred—started an unholy campaign of silent hostility and pusillanimous persecution against the Arya Samaj. Dark insinuations, mysterious hints, and muttered whispers floated about in the air and surcharged the atmosphere of public life with electricity. Sometimes the whispers became audible, the insinuations assumed a definite shape, and the hints became pointedly specific. But as soon as an attempt was made to meet the charges, open hostility was abandoned and recourse had to subterranean and underground activity. The *Times* of

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London came to the rescue of the detractors and by means of the articles of its special correspondents instilled subtle poison into the minds of its readers who form an influential section of the real rulers of India. But truth and justice could not for long lie trampled under foot. *The Arya Samaj and its Detractors*—that bug-bear of toadies and *bete noir* of the microscopic section of the bureaucracy above referred to—provoked thought, compelled attention, and extorted confessions of unconscious unfairness. Many influential foreigners conducted independent investigations and discovered the utter falsity and the absolute baselessness of the charges—the most notable among them being Mr. Myron H. Phelps. Mr. Phelps bearded the lion in his own den and by contributing a series of admirable letters to the *Pioneer* of Allahabad on the Gurukula—the premier educational institution of the Arya Samaj—did much to clear the air. Another distinguished friend also rendered a yeoman's service to the cause of justice by meeting men in high latitudes and explaining matters to them. We learn from his letters that in England also he is zealously engaged in the noble task of rehabilitating the Arya Samaj in the estimation of all he comes in contact with.

Other friends of the Arya Samaj like Mr. Nevinson and Mr. Spender have also done notable work in this direction. The cumulative effect of all this noble, unselfish activity is that the tide has turned.

A few years back almost every important work on India showed unmistakably that the author had been inoculated with the Anti-Arya Samaj virus.

In his well-known book "*The Administrative Problems of British India*" Mr. Joseph Chailly characterised the Arya Samaj as "really fanatical and obscurantist." In *Nelson's Cyclopaedia* the Arya Samaj was most foully and unblushingly charged with tampering with the loyalty of Indian troops.

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It is, therefore, a matter for agreeable surprise that in the volume on "*Peoples and Problems of India*" by Sir Thomas Holderness published by Messrs. William and Norgate in the Home University Library series, a praiseworthy attempt has been made to do justice to the Arya Samaj. The opinion of Sir Thomas on the subject is entitled to special weight because it reveals the mental attitude of the highest officials who, it seems, do not pay much heed to the balderdash and bunkum uttered by a readily classifiable species of the "sun-dried bureaucrat." Sir Thomas was a distinguished member of the Indian Civil Service, was at the time of his retirement Secretary to the Government of India in the Revenue and Agricultural Department, and is now connected with the India Office as Secretary in the Revenue and Statistical Department. Says he :—

"It has its roots in Hindu philosophy and Hindu "religious ideas. It is actively opposed to Christianity. "It preaches social and religious reform, but it takes its "stand on the Vedas and professes to be merely a return to "the primitive religion of the Aryans. Its missionaries "appeal to Indian national sentiment. Though it teaches "belief in one Supreme Being, and condemns pilgrimages, idol-"worship, bathing in sacred streams, and other ceremonial "observances, it deals gently with the instution of caste "and accepts the doctrine of successive re-births or transmig-"ration. In these and other ways it avoids too sharp a "breach with popular Hinduism. It is an endeavour to "promote reform on Indian lines, *and its activities have on "occasions extended into politics.* Its members belong mostly "to the educated middle classes in the towns of northern "India, and their numbers have increased rapidly in recent "years. *It is a genuine movement of a very interesting kind*, "though in the judgment of some observers it is reactionary "and mischievous."

The italics are ours. It is a pity that even a remarkably fair-minded man like the writer has not succeeded completely in shaking off prepossessions unconsciously ac-

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quired during his residence in India when he was surrounded by an enervating atmosphere of unreasoning suspicion. It has been proclaimed from the house top times out of number but it will bear repetition once again that the activities of the Arya Samaj have *never* extended into politics. There is no doubt that individual Arya Samajists—some of whom have been prominent leaders—have as citizens of the British Empire and intelligent law-abiding subjects of his Brittanic Majesty sometimes worked for the political advancement of their country, but they never have sought or have been permitted to use the organisation, the platform or the official press of the church for the furtherance of their political aims. Sir Thomas, as a student of social science, cannot be expected to confound the activities of individual Arya Samajists with the collective work of the Arya Samaj any more than he will confound the criminally violent Anti-Home Rule propaganda of the Ulster Protestants with the spiritual work of the Church of England—it may as well be stated that the charge of Anti-British propaganda has never yet been brought home to any prominent Arya Samajist worker; some have at times engaged in peaceful constitutional political agitation the high priests of which it is the avowed and declared aim of the Liberal Government to rally to its side.

ARYAN CIVILIZATION IN ANCIENT AMERICA.

We have more than once referred in these columns to the fact of their being Aryan settlements in ancient America. When the Europeans first set foot in America, they found that the natives there celebrated a festival which they called Rama Sitava. This was undoubtedly the Dussehra festival still celebrated in India. Again it has already been shown by us that the Uttarkand of the Ramayana relates how Salkatankat on domestic troubles brewing in Celyon went with his following to America and that Mexican tradition also speaks of tzecatle, a prophet hailing from the *East*, who taught agriculture and other arts of civilization to the ancient Mexicans. Mr. Wilfred H. Schoff contributes an interesting short article to the

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June number of the "Open Court" on "*Migration of a Primitive Sailing Craft and its Name.*" He thus describes the craft :—

"One of the earliest forms of sailing craft in use from prehistoric times in all parts of the Indian Ocean, is a floating raft consisting generally of two long logs with rising side pieces pinned or more often sewed to the log, wide enough to admit the person of a single rower, two such log canoes being fastened together by a planked flooring laid transversely and supporting a deck structure and rigging. Such craft appear in the earliest known records of traffic in Asiatic waters. The Author of the *Periplus of the Eraythraean Sea* writing about 60 A. D, mentions them in the ports of Southern India and calls them "large vessels made of single logs bound together called *Sangara.*" This seems to be the Greek transliteration from the Sanskrit Sanghdan meaning raft.

Dr. Taylor in the *journal of the Asiatic Society of Bengal* for January 1847, notes that the name Jangar is still used on the Malabar coast for these double canoes with superstructures.

.....

An interesting fact is the existence of similar craft on the coast of modern Brazil and bearing the name Jangara."

The identity of name occuring in connection with the identity of type is a marvellously striking fact. Mr Schoff ascribes it to the fact of simultaneous colonization by the Portugese in India and Brazil. This is mere conjecture. If the introduction of the vessel was due to the Portugese, it must be proved that there were no such vessels in Brazil before the advent of the Portugese. But there is no evidence to support this hypothesis. It is inconceivable that the native Americans who were sufficiently advanced in material arts had no means of riding the heavy surf found on many parts of the Brazilian coast. The comments of the editor of the *Open Court* are more pertinent specially when there is independent evidence which demonstrates the prevalence in America of Indian Aryan civilization and the celebration therein of festivals associated with mighty names in Indian History long before the historic voyage of Columbus. Says he ;

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"The information which Mr. Schoff gives us concerning the *jangara* as being in use not only in the Indian Ocean but also on the coast of Brazil, is a straw in the wind which teaches us a lesson of far-reaching significance. *It proves that the pre-historic interconnection among the different people of the earth* has been greater then archæologists even dared to assume"

And again :—

"Here in Mr. Schoff's little article we find the use of a very primitive maritime craft on the most distant shores of the globe. The idea of employing its simple construction must have travelled in an easterly direction from India and the Malay Archipelago through the South Sea Islands to South America and then crossed the continent to the coast of Brazil, the very end of the world to pre-historic man, for we must know that the Atlantic separated the East and the West while the Pacific did not, and we must grant that America was invaded by stray inmigrants from the South Sea islands and also by way of the Altantic.

The most important part of Mr. Schoff's information is the identity of the very name which establishes the historic connection between these two peculiar crafts. We must assume that there was a greater exchange of thought among the prehistoric peoples than we are inclined to acknowledge though we may very well believe that this exchange of thought was very slow."

THE SACRED LAWS OF THE ARYAS.

(Communicated).

Professor Jolly in his Tagore Law Lectures says :—

"In modern times, after the establishment of the British rule in India, the hold of the early native institutions over the Indian mind was found to have remained so firm, that it was considered expedient to retain the old national system and adoption amidst the most sweeping changes which had been introduced in the administration of the country and in judicial procedure. It was the desire to ascertain the authentic opinions of the early native legislators in regard to these subjects which led to the discovery of the Sanskrit literature. European Sanskrit philology

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may be said then to owe a debt of gratitude to the memory of the ancient Sanskrit Lawyers of India."

Sir Henry Sumner Maine says that India

"May yet give us a new science not less valuable than the science of language and folklore. I hesitate to call it comparative jurisprudence, because if it ever exists, its area will be so much wider than the field of law. For India not only contains (or to speak more accurately, did contain) an Aryan language older than any other descendant of the common mother tongue and a variety of names of natural objects less perfectly crystallised than elsewhere into fabulous personages, but it includes a whole world of Aryan institutions, Aryan customs, Aryan laws, Aryan ideas in a far earlier stage of growth and development than any which survive beyond its border."

What Maine hesitated to call comparative jurisprudence cannot be brought into existence unless the legal lore of ancient India is properly studied.

The fact cannot be denied that the contents of the law books of the Hindus are not so well known to Indian legal practitioners unacquainted with Sanskrit as they deserve to be. To remove this want the Panini Office will publish in quarterly parts of 100 royal octavo pages, from October 1912, law books of the Hindus giving original texts, transliteration and translation of every word in the text, together with the translation of authoritative commentaries and such critical and explanatory notes as will elucidate the meaning of the text.

The October number will contain the Prâyáschitta Adhyâya of Yâjñavalkya Smriti with the commentary Mitâksara translated into English by Rai Bahadur Srîsa Chandra Vasu, assisted by Mr. S. N. Naraharayya, B. A., of Mysore.

Annual Subscription has been fixed at Rupees 8 inclusive of postage. All communications to be addressed to—

The Manager, the Panini Office, Bahadurganj, Allahabad.

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SAD IF TRUE.

Dr. Coomarswami is regarded with reverence throughout India. The following from the *Ceylon Independent* will, therefore, shock many nerves.

"In the list of undefended divorce actions before the High Court in England is the case of Mrs. E. M. Coomaraswamy *v.* Dr. Coomaraswamy. It is an action by the wife against the husband for divorce on the ground of adultery and malicious desertion. The malicious desertion was the non-obedience to the order for restitution of conjugal relations, pronounced a little time ago."

A moral teacher like Cæsar's wife should be above suspicion. We refrain from making any comments at this stage since the case is *subjudice* and venture to hope that either our contemporary is altogether misinformed or that the learned Doctor will produce a satisfactory defence in court which will completely establish his moral guiltlessness.

THE TRIUMPH OF VEGETARIANISM IN THE WEST.

Cancer is a malignant growth having the property of giving rise to secondary growths exactly like itself in distant organs. The tumour mortifies in time, the skin over it breaks down, and a foul ulcerating wound is produced which gradually wears out the sufferer. Science has yet to discover the cause of this nasty disease. Some think it is due to a parasite, others ascribe it to a tissue that has remained latent since birth, and which in response to injury or other cause, late in life, takes on an abnormal activity of growth. The general belief in medical circles is that if only cancer be recognised sufficiently soon and the surgeon be sufficiently thorough it may be and often is completely eradicated. Dr. Robert Bell, M. D., F. R. C. P. & S. has for many years courageously declared his conviction that the knife is no true remedy for cancer and that this dreaded disease is preventible by *hygenic living and a fruitarian dietary* and also curable by the same means combined with therapeutic treatment. This

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heterodox view kindled the wrath of the British Medical Association and Dr. Bashford who is in charge of the Imperial Cancer Research Fund Institute wrote an article for the British Medical Journal which charged Dr. Bell with trading on the credulity of the public and accused him of quackery. This article was the cause of a libel suit which was tried by the Lord Chief Justice and a special jury. In the court it was fully established that Dr. Bell was no quack but a specialist, while *the defendent had never treated a case of cancer* except in animals.

His statements concerning the successful treatment of the disease by his method, and without the use of the knife, were corroborated by Dr. H. Valentine Knaggs, Dr. John Pollock Simpson, Dr. Thomas Cowen (who gave details of three cases successfully treated by the plaintiff, and who declared *that cancer was infinitely rare among vegetarians*) Mr. George Brown, the former house-surgeon at Charing Cross Hospital, for ten years a member of the General Medical Council, and present Editor of the *Medical Times* (who testified to a case treated by Dr. Bell in which the growth absolutely healed), and Mr. E. F. Drake Brookman, F. R.C. S.

Dr. Bell is of opinion that as much as possible uncooked fruit and vegetables together with cheese, milk, etc., should constitute the principal diet of a person who desires health and longevity. He has strong views on the beneficial effects of abstaining from butcher meat. He believes that if a vegetarian and fruitarian diet were generally adopted, cancer would be non-existent. So thoroughly was Dr. Bell's case established that the special jury awarded him £ 2,000 damages and costs. The particulars of this case have been compiled by us from an editorial note appearing in the July number of "*The Herald of the Golden Age.*"

The same contemporary in another note gives his readers some information about the contents of a remarkable book named "Preventible Cancer" by the Hon. Rollo Russel. Mr. Russel has compiled statistics of unrivalled interest relating to the incidence of cancer in the several

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countries of the world, and has traced the habits that prevail in those where it is least and most found. It is very interesting to see how *the cancer curve follows the curve of luxury in food and drink—so much so that it can be predicted with certainty from the material prosperity of a nation whether the cancer death rate will be high or low.* This is indeed most significant.

The following from the *Leader* will also, doubtless, interest our readers :—

"Two German scientists, Professors Burian and Schue who have been investigating the moot question whether nature intended man to live on meat or vegetarian diet have found that the human constitution is not physiologically adapted to a flesh dietary, that the livers of carnivorous animals whom a meat diet suits are altogether differently constituted, being able to destroy proportionally ten to fifteen times as much uric acid as can the liver of man, that in man the liver destroys only about half the uric acid circulating in the blood whether derived from external sources, such as a meat diet, or generated within the body by ordinary tissue changes; and that it is this poison of uric acid in excess in the system which prejudicially affects our arteries and leads to premature old age. The secret of maintaining our youth and longevity therefore lies in reducing the uric acid in the human system and this can be done only by having recourse to a vegetarian diet for which nature intended man."

It is a noteworthy sign of the times that the progress of science is confirming Vedic truths.

THE INFLUENCE OF VEDIC PHILOSOPHY ON GREEK THOUGHT.

In a paper that we read in the Convention of Religions held at Allahabad we tried to prove that there was a time when the Vedic Religion was the religion of civilized humanity. We find abundant evidence in support of this conclusion if we make a careful, close and critical study of the literature, traditions, and history of ancient peoples. In

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that paper we have drawn upon ancient history and have given excerpts from many ancient works to show that the beliefs of ancient peoples were Vedic beliefs a little bit twisted and perverted in some cases. It is interesting to note that when Vedism degenerated in the land where it put forth its choicest fruits, it also degenerated in lands which were under the intellectual and moral dominion of Ind. The cry of "back to the Vedas" and to Vedic teachings" was from time to time heard not only on the bank of the Ganges, but also on the bank of the Nile and the Tiber. If Bhisham Pitamah* and the great Budhat† protested against animal sacrifices as a latter day accretion unknown in the golden (Vedic) age, in the Egyptian *kore kosmon* composed in 510 B. C. we find :—

† "Fire complains that it *is turned* from sacrificial rites with sweet-smelling vapours to *burn up flesh*."

Mark the works italicised.

The following quotation from the last book of Ovid's "Metamorphoses" shows clearly that the poet had veneration for the cow (a point strongly Vedic), protested like Appolonious against animal sacrifice and condemned the slaughter of animals as inconsistent with a belief in metempsychosis which he, doubtless, held :—

What had ye done, ye flocks, ye perry race
Created for Man's blessing that prosper
To slake his thirst your udder's nectarous draught,
That with your fleece wrap warm his shivering limbs
And serve him better with your life than death ?—
What fault was in the ox, a creature mild
And harmless, docile, born with patient toil
To lighten half the labour of the fields ?

---

(1) श्रूयते हि पुराकल्पेनृणां व्रीहिमयः पशुः ॥

(2) Sutta Nipala Kulvagga (Sacred Books of the East Vol. XV 7, 11, 9 Page 48 of Sutta Nipala).

(3) Personal Religion in Egypt before Christianity. Petrie Harper (Library of Living Thought). Page 44.

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Ungrateful he, and little worth to reap
The crop he sowed, that, from the crooked share
Untraced, his ploughman slew, and to the axe
Condemned the neck that, worn beneath his yoke
For many a spring his furrow traced, and lome
With many a harvest dragged his Autumn wain
Nor this is all!—but Man must of his guilt
Make Heaven itself accomplice, and believe
The Gods with slaughter of their creatures pleased
Lo! At the altar, fairest of his kind,—
And by that very fairness marked for doom,
The guiltless victim stands,—bedecked for death
With wreath and garland!—Ignorant he hears
The muttering priest,—feels ignorant his brows
While with the sprinkling of the salted meal
To his own labour owed,—and ignorant
Wonders, perchance, *to see the lustral urn*
Flash back the glimmer of the lifted knife
Too soon to dim its brightness with his blood
And priests are found to teach, and men to deem
That in the entrails, from the tortured frame
Yet reeking torn, they read the hest of Heaven!
O race of mortal men! What lust, what vice
Of appetite unhallowed, makes ye bold
To gorge your greed on Being like your own?
Be wiselier warned:—Forbear the barbarous feast,
Nor in each bloody morsel that ye chew
The willing labourer of your fields devour!

.....

All changes:—nothing perishes!—Now here,
Now there, the vagrant spirit roves at will,
The shifting tenant of a thousand homes:—
Now, elevate, ascends from beast to man
Now, retrograde, descends from man to beast,
But never dies!—Upon the tablet's page
Erased, and written fresh, the characters
Take various shape,—the wax remains the same—

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So is it with the soul that, migrating
Through all the forms of breathing life, retains
Unchanged its essence. Oh, be wise, and hear
Heaven's warning from my prophet lips, nor dare
With impious slaughter, for your glutton greed,
The kindly bond of Nature violate,
Nor from its home expel the soul, perchance
Akin to yours, to nourish blood with blood.

The italics are for the most part ours.

ALAS FOR THE PHILOSOPHY OF EVOLUTION!

The philosophy of evolution teaches us that in religious observances, social usages, customs, and institutions the human race proceeds from the simple to the complex. The most primitive races must, according to the Development Hypothesis, have the simplest customs, usages, and social institutions. Investigations into the mode of living and practices of the most primitive races are, however, falsifying this view and robbing this theory of its contents. Messrs. Macmillan & Co. have just published a work in two volumes entitled *Across Australia*. The book is the joint product of Professor Badwin Spencer and Mr. F J. Gillen. The book describes the life of what would be called primitive tribes by Darwinians. They are said to be still in the stone age. The London correspondent of the *Pioneer* of Allahabad gives an admirable summary of the contents of the book in its issue of July 29th. The following extract from this summary will repay perusal :—

"Yet with this strange absence of inventive genius, *their lives are artificial to a wonderful degree. Their existence is one long and elaborate ceremonial. Every act is ruled by custom, every stage or function of life has its appropriate ritual.....*
.....although they usually go stark naked the dress of their ritual is curiously elaborate."

If the life of these tribes is so highly artificial, and their ritual so elaborate how are we to believe that they have yet to evolve higher life? It is not more reasonable to

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believe that the " primitive " peoples have passed through a process of progressive degeneration? Does it not seem more probable that at one time they had a developed civilization with elaborate ritualism the esoteric significance of which they have lost and the lifeless corpse of their religion from which the spirit has departed is now putrefying and giving forth stench. Words in their language which at one time symbolised sacred things are slowly perishing with the ideas which solidified them or survive with base and superstitious meanings. Says Trench in his *Study of Words*.

" Were it otherwise, were the savage the primitive man, "we should then find savage tribes, furnished scantily enough, it "might be with the elements of speech, yet at the same time with "its fruitful beginnings, its vigorous and healthful germs. But "what does their language on close inspection prove?

"*In every case what they are themselves, the remnant and ruin "of a better and a nobler past. Fearful indeed is the impress of "degradation which is stamped on the language of the savage, more "fearful perhaps even than that which is stamped upon his form.* "When wholly letting go the truth, when long and greatly sinning "against light and conscience a people has thus gone the downward "way, has been scattered off by some violent catastrophe from "these regions of the world which are the seats of advance and "progress, and driven to its remote isles and further corners, then "as one nobler thought, one spiritual idea after another has "perished from it, the words also that expressed these have perish-"ed too. As one habit of civilization has been let go after another, "the words that these habits demanded have dropped as well, "first out of use, and then out of memory and thus after a while "have been wholly lost.

"Moffat in his *Missionary Labour and Scenes in South Africa*, "gives us a remarkable example of the disappearing of one of the "most significant words from the language of a tribe sinking even "deeper in savagery; and with the disappearing of the word of "course the disappearing as well of the great spiritual fact "and truth whereof that word was at once the vehicle and the

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*Twenty fifth Edition, page 17.

"guardian. The Beehuanas, a Caffre tribe, employed formerly the "word 'Morino,' to designate 'Him that is above, or Him that is "in heaven,' and attached to the word the notion of a Supreme "Divine Being. This word, with the spiritual idea correspond-'ing to it, Moffat found to have vanished from the language "of the present generation, although here and there he could "meet with an old man, scarcely one or two in a thousand, who "remembered in his youth to have heard speak of 'Morino;' *and "this word, once so deeply significant, only survived now in the "spells and charms of the so-called rainmakers and sorcerers, who "misused it to designate a fabulous ghost, of whom they told the "absurdest and most contradictory things.*"

The italics are ours.

Again there is a universal tradition among the so-alled primitive people that the golden age was in the past, and that they have fallen from the high estate of their ancestors. All this points to but one conclusion and it is this that in the beginning of creation the sages who were deeply versed in Divine Wisdom instructed entire humanity in arts and sciences and when tribes and nations were formed, some that were most distant from the centres of culture lost touch with the living springs of civilization and gradually lapsed into barbarism retaining, however, the outer forms of that spiritual civilization which also slowly but surely were coarsened, vulgarised and degraded. A day will come when analytic philosophy will be built up on these lines and the progressive degeneration of tribes and nations will be traced step by step. Then will a relapse into the primitive state be thought the height of progress and not the nadir of barbarism. Even now many a straw shows which way the wind blows.

Researches in the history of ancient nations reveal vistas of progress attained in antiquity which would bewilder a Spencer.

All these investigations are undermining the historical basis and back ground of Spencerian evolution. Who can

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now build the Pyramids of Egypt, construct a town like Patliputia, Ayodhya or Indarprastt, write out treatises on metaphysics like the Upnishads, preach Divine Wisdom as Budha or Christ preached, it enthrall multitudes by sheer force of spirituality and psychic development as the ancient sages and prophets of all nations did. Who can claim to possess the intellect of Krishna, the physical strength of Bhima and the organising capacity of Alexander?

THE MODERN ENGLISH RISHI AND RE-INCARNATION.

Edward Carpenter, the sage of England, has spoken and spoken with no uncertain voice. In his latest work "*The Drama of Love and Death: A Study of Human Evolution and Transfiguration*" (George Allen), he thus delivers himself about Re-incarnation :—

"Re-incarnation can hardly be the reappearance in a new life on earth, or even in some other spheres of the very local or superficial traits which we know so well in ourselves and our friends, which are mainly a response to local and superficial conditions, and which mainly constitute what we call our personalities. If Re-incarnation does occur, *it must obviously consist in the re-appearance or remanifestation of some such very interior self* as we have just spoken of—*some deep individuality* (as opposed to personality) some divine aeonian soul, some offshoot, perhaps, of an age-long, enduring race-soul, or world-self."

Whatever opinion we may hold about the correctness or incorrectness of every detail of Edward Carpenter's hypotheses, the fact that the deepest thinkers of Europe—men who are regarded as prophets and seers in the civilized world—seriously discuss the doctrine of Re-incarnation as a solution of the ultimate problems of the universe has a significance all its own showing as it does that the contemplative East is once more destined to influence the vigorous West and to revolutionise its ideas about the

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general outlook on life and considerably modify its mental attitude towards ultramundane questions. That Edward Carpenter has drunk deep at the founts of Oriental wisdom and that his intellectual, psychic, and emotional upbuilding has in it many a constituent element essentially Oriental will be evident from the following extract from his well-known poem "India, the Wisdom Land."

"Behind the interminable close fitting layers of caste and custom,

Here also, hidden away, the secret, the divine knowledge.

....

....

And now today, under the close-fitting layers of caste and custom, hidden away,

The same seers, the same knowledge.

All these thousands of years the long tradition kept intact,

Handed down, the sacred lore, from one to another, carefully guarded;

Beneath the outer conventional shows, beneath all bonds of creed and race, gliding like a stream which nothing can detain,

Dissolving in its own good time all bonds, all creeds,

The soul's true being—the cosmic vast emancipated life —freedom, equality—

The precious semen of Democracy.

Apropos of the doctrine of Re-incarnation the following from the *Occult Review* for July 1912 also will, doubtless, be found interesting:—

"A record is given which seems to bear the hall-mark of genuineness in a recent issue of *The Word*, of a child of an African type, who was born at New York and who gave full details of an earlier childhood spent in Washington some forty years before. Though she had never been to Washington herself, she gave names and particular of the Washington of that day. She maintained that she was fourteen years old when she died, and

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had a very vivid and affectionate recollection of the "Aunt Malissy" who attended and took charge of her. Though Christened Ellen in her present incarnation she has always objected to the name, and asks to be called "Hattie." When asked who gave her the name of Hattie she always returns the same answer! "I don't know I s'pose my mother. But my mother died before I remembers her, I only knows I am Hattie."

EMPIRE UNIVERSITIES CONGRESS.

In the Empire Universities Congress which met in London in the first week of July some very striking speeches were delivered. It is indeed noteworthy that the importance of character-building, which forms the keynote of the Gurukula system of education, is being recognised in the West. Lord Rosebery who presided at the opening sitting made some weighty and profound observations which might with appropriateness have formed part of a Convocation address in ancient India. Said the Chancellor of the London University.

"It is not only the Empire, 'it is the world itself which has need of all the character, all the honesty, and all the ability which it contains, developed or undeveloped, to carry it on without the danger of anarchy and chaos. I do not think any intelligent observer can watch the course of the world without seeing that a great movement of unrest is passing over it, whether for good or for evil—I cannot doubt for good,—that it is affecting not merely England and the Empire, but that it is affecting the entire universe. After centuries of deadness it has affected the East, and the Ottoman Empire is apparently in the throes of preparation for some new development. More striking even than that, it has touched the dormant millions of China, which for the first time in its history appears likely to make a new start, a new development, a new progress to some idea which we ourselves are incapable of defining. Is not the whole world in the throes of a travail to produce something new to us, something perhaps new to history, something perhaps better than anything we have yet known, which it may take long to perfect or to achieve, but which at any rate

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means a new evolution. Now for that purpose, the purpose of guiding that movement, the purpose of letting it proceed on safe lines that will not lead to shipwreck, we need all the men the universities can give us, not merely the higher intelligences of which I spoke, but also the men right through the framework of society, from the highest to the lowest, whose character and virtues can influence and inspire others.—(Applause.) I am looking to-day at the universities simply as machines for producing men—the best kind of machines for producing the best kind of men who may help to preserve our Empire, and even the universe itself, from the grave conditions under which we seem likely to labour. I hope you will forgive me for taking this narrow, and yet broader, view of the university functions than that which it is usual to take. It is in that spirit, and in the hope that the universities of the Empire will not be insensible to that spirit and the high responsibility which is cast upon them, that I bid God speed to the labours of this Congress.' (Applause.)

Mr. Balfour, opening the afternoon discussion on universities in the East, dwelt on the violence of the effects produced by the collision of Western scientific knowledge with the ancient oriental civilizations. Sir Fredrick Lugard denounced the purely Western secular education in Asia. Sir Theodore Morison of the India Council while defending the secular education in India spoke conceitedly of modern progress and contemptuously of ancient culture and wisdom. This drew a fine retort from an Indian delegate who pertinently remarked that at any rate many wise men of the West had not been ashamed to draw from the ancient springs of Indian wisdom.

The fact is that the salvation of the world lies in the harmonious blending of ancient wisdom and modern science. The former without the latter would make dreamers, visionaries and pedants of the rising generation and the latter without the former would make of them irreverent scroffers and self-centred money-making machines grinding into pieces all obstacles to selfish gratification and producing a sqeaking noise prophetic of tragic developments.

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Sir Thomas Releigh (once a member of Lord Curzon's Council) struck the right note when he supported the plea for residential colleges and the personal influence of better teachers—in other words eloquently advocated the adoption by the State of the System of Education for which the Gurukula stands! Well may the promoters of the Gurukula feel proud of this achievement!

A PROMOTION RICHLY DESERVED.

We offer our heartfelt congratulations to our distinguished friend and contributor Dr. Prabhu Datta Shastri on his elevation to the Indian Education Service and appointment as Professor of Philosophy, Presidency College, Calcutta. We rejoice at the appreciation of our friend's vast scholarship and splendid gifts tardy though it be.

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Voda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottour dependent on the characters of its member.....There is on political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

—o—

The clouds.

In spite of the sharp rebuke administered to them last month, the clouds continue to be incorrigible. In fact their merry pranks have become a public nuisance. There has not been a single heavy downpour. It is, however, satisfactory to note that the disaffection among clouds is not widespread and can be accounted for by local causes. There has been abundant rainfall throughout the country and all danger of famine has vanished. On account of the clouds always flitting across the sky, the temperature has gone down. The days are passable and the nights cool and pleasant.

Since the above was in type, the clond—god has more than made up for past misdemeanors.

The Term Examination.

The next term examination will commence on the 17th of August and the College will be closed on account of the long vacation on the 26th August. The students and the professors are hard at work.

Mahatma Munshi Ram.

Mahatma Munshi Ram has returned from Simla and is now in our midst.

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Forthcoming Publications.

Professor V. G. Sathe is writing a work in Arya Bhasha on "Evolution." He is working hard to make it up-to-date. We doubt not but that it will be a useful addition to Arya Bhasha Literature. Sanatak Indra Vedalankar is also busy writing his treatise on the Upnishads. It is expected that it will be an original contribution to the literature on Upnishadic lore.

Sanatak Harish Chandra Vidyalankara intends starting shortly a cheap Sanskrit monthy to be entitled *The Usha*. The Sanatak has a felicitous style and wields a facile pen and we have every hope that the venture will meet with the success which it so richly deserves.

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